

THEOLOGICAL THESES,

Containing
the chief Heads of the

CHRISTIAN DOCTRINE,

Deduced from Axioms ;

Composed and publickly defended in Presence and under
the Direction of the very reverend and most judicious

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By

ISAAC SIGFRID, of ZOFFINGEN in BERN,

and

DANIEL WYTTEBACH, of BERN,

In Order to obtain the Honour of the S. MINISTRY,
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THE DOCTOR'S THESIS

Containing

the History of the

CHRISTIAN DOCTRINE

and its

relation to the history of the Church and the world

by W. D. M.

Volume I



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T H E
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Candid, Christian, Beloved Readers!

THE whole System of Christian *Theology* consists of, and is divided into two Parts, *Theory* and *Practice*. The first Part, namely, *Theoretical Theology*, is the *science of Divine Truths*. The Second Part, Scil. *Practical Theology*, or Religion (as the very Terms import) consists in the Performance of all those Duties, which are, by the Deity himself, prescribed to, and enjoined upon us in *Theoric Theology*. *Practical Theology* is also frequently, and by no means improperly, termed the Theology of the Heart; though most commonly, as well as most modernly, it is denominated *Experimental Theology*. In order, therefore, to our being really religious Persons, or *complete Theologians*, we must be the Subjects both of *Theoretical*, and *Practical Divinity*. That is to say, we must *know*, and *perform our whole Duty perfectly*. For in the *true Knowledge* of God, and in the perfect Knowledge and perfect Performance of our whole Duty towards God, our Neighbours and ourselves, our real Happiness consists. And certain it is, that an internal Consciousness, and full Conviction of such a *complete Knowledge*, and punctual Discharge of Duty, must beget and produce a most Sublime Satisfaction, and most home-felt Joy in the Soul.

Now it is most incontrovertibly evident, that *Theoretical Divinity*, must precede *Practical Divinity*. Indeed *Theory* must in general, and *always* in the very Order, Reason and Nature of Things, go before *Practice*. Because *all true and real moral Amendment must of absolute Necessity always take its Rise, or begin at the Understanding of a rational Being*. The Understanding must, and the Understanding only

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only can furnish out, exhibit, and present the Motives of a morally good, or morally evil Action, Deed or Agency to the Will. It is utterly impossible to perform an *unknown* Duty. It is absolutely impossible to love an *unknown* God, the perfect, the absolute, the eternal, the *Divine* Infinitude of his Excellency, Goodness and Beauty, notwithstanding. Moreover the Law of God, which is an exact, and most perfect Transcript of the infinite Perfections of the Godhead, and, by just Inference, necessarily holy, and just, and Good, and immutable, Yea, infinitely reasonable and desirable too, since it commands us to be supremely happy, Yea, to be perfect, even as God himself, is perfect; I say this infinitely excellent, this most divinely holy Law of God, which only enjoins us to be perfectly happy, cannot possibly be the Rule of our most holy Faith and Practice, *before* we know the Tenor of the same.

But to shew yet farther, and more particularly, that *Theory* ought to precede *Practice*. Surely we must have a proper View of the immense Perfection, Beauty and Goodness of God, before we can rationally desire to have a Conformity to, or Communion with him; or before we can be truly desirous of having the Divine Image impressed upon our Souls by the Supernatural Grace of Regeneration. We must needs have a clear and distinct Perception of the immaculate Purity, and infinitely glorious Sanctitude of God Jehovah, before we can possibly have a deep, strong, painful, humbling, distressing Sense, and full Conviction of our own Vileness, Pollution and Unholiness. We must discover the Divine Perfection and Beauty, before we can perceive our own utter Imperfection and most monstrous (moral) Deformity. (*Videre rite debemus, Deum esse vel ipsam plane Divinam Omnitudinem omnium compossibilium Perfectionum infinitarum, quam Maxime, et absolute realium, antequam recte percipere valeamus, nos pro Nihilo esse omnino.*) In plain English; We must needs see, and know that the Creator is *All*, before we can possibly know that the Creature is *Nothing*, yea, even less than Nothing, and altogether Vanity. We must have a clear, and most distinct Perception of the
infinite

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infinite Greatness, infinite Beauty & infinite Beneficence of the eternal Godhead, before we can discover the infinite Evil, Malignity, and Deformity of Sin; or the infinitely execrable Turpitude and Criminality of Ingratitude. It behoves us, moreover, to have a due Understanding of the Relation we stand in to God as our most adorable Creator, Preserver, Redeemer, and eternal Benefactor; In order to our being properly sensible how great our Obligations to Love and Gratitude, necessarily resulting from this everlasting and most endearing Relation, are. In one Word, we must have a clear and distinct Knowledge, and perfect Conviction of our Indispensable Duty towards God, our Neighbours and Ourselves, and whence they arise, before we can rightly perform, Yea even *before* we can even possibly so much as *desire* to perform the same.

Hence it is plain, that *Theoric Divinity must always precede Practic Divinity*. And hence Divines do roundly aver, that we must not only know God as a Being of boundless Perfection and Beneficence, in general; but also that we must know him as a Triune God of absolute All-sufficiency, in particular, *before* we (who live under the most Divine Light of the Eternal Gospel of our most blessed Lord and Saviour, Jesus Christ, and have arrived at the Age of Discretion) can possibly become the Subjects of a most holy, and truly Salutory Faith, or of real Religion: For true it is, that saving Faith *presupposes* Knowledge of God and Christ, as also of the Method, or Way of Salvation, laid down, and exhibited to us in the most glorious plan of the *everlasting Gospel*. I say a most holy, and most salutary Faith does always necessarily presuppose a due Knowledge of the infinitely Sacred Trinity, and his perfect All-sufficiency; as also of Man's Extreme Misery. In order to Salvation, then, we must be deeply sensible of our own infinite Wretchedness, and our utter Inability to save ourselves from it. We must have a full Conviction of our Sin and Guilt, and have a deep, lively, and distressing Sense of our most extreme Need of the Redemption, which is in Christ Jesus. We must know Immanuel in *all* his most glorious *Characters* and *Media*.

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Mediatorial Offices. We must know Jesus Christ as the most Supremely Wise, or absolutely all-wise *Prophet*, to dispell our Intellectual Darkness by illuminating, teaching and guiding us with his most holy Word and Spirit: as the greatest high *Priest*, to atone for *all* our Sins by his most bloody Passion, infinitely dismal Agony, and omnipotently violent Death; as a most glorious, and triumphant *King*, to protect, defend and keep us by his Almighty Power, *before* we can sincerely believe, in Him, or, in good earnest, endeavour to glorify God by Him. We must also know the *Holy Ghost* as Sanctifier and Comforter. We must have due *Knowledge* of the absolute Allsufficiency of the triune Deity, and of the perfect Salvation, that is in Him. Yea, in one Word, our Eternal Happiness depends on the true *Knowledge* of the Trinity. (Joh. xvii. 3.) How deplorable, then, is the most excessive Folly, and monstrous Perversity of those unhappy Mortals, who call Ignorance the Mother, or Source of Devotion and Piety, vainly studying to please God by a blind Obedience? Mistaken Zealots these! Who lay a most violent stress upon a strict Observance of a great Round of bodily Exercises, and external Works (*opera operata*) even the emty Form of Godliness in which the real Foundation, true Substance and very Life of unfeigned Piety, to wit, a clear *Knowledge*, and most profound *Sense* of the *endless* Glory, *peerless* Majesty, *most exuberant* Goodness, and *infinitely transcendent* Beauty of the Deity, is wanting!

but tho' it is certain that *Theory* must always precede Practice; *that* being the Basis, Motive and End of *this*; yet all that Species of Knowledge (by some termed *Head-Knowledge*) which does not move the Will, influence the Conduct, and mend the Heart; I say, this *merely* speculative Science of divive Verities, or this faint, imperfect *dead* Sort of Knowledge, which does not really serve as a Spring to every virtuous Action, nor effectually meliorate the whole Life, is so far from being truly salutary to Men, that it will only *aggravate* their Guilt and *enhance* their *Misery*! *Theology*, then, or *Religion*, before it can possibly prove

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prove truly *salutary* to Men, and be in very Deed *perfect*, must be both Theoretical and Practical.

Desirous of contributing my poor Mite towards the Promotion of speculative and Active Divinity, or real Religion, I have ventured to offer the *Theological Theses*, and even my *Discourse*, to the Candour of the awful Public.

The *Theological Theses* constitute a very compendious, elegant and most nervous System of *Natural and Supernatural*, of *Theoric and Practic* Theology. I cannot but flatter myself, that these Theological Positions, perused with due Attention, examined with strict Candour and Impartiality, will sufficiently recommend themselves to all sincere Admirers of the most sacred Science of Divine Truths, (the Imperfection and Inaccuracy of my Translation notwithstanding.) To all at least, who are not the greatest Adepts in Divinity, I would recommend a most candid, Attentive and reiterated Perusal of this *whole System*, which being *good* and short, cannot fail, by the Concurrence of a divine Blessing, previously implored, to prove *Salutary* and delightful.

To these *Theological Theses*, comprehended in one Hundred concise Sections, I have annexed, and subjoined my *Discourse*. That there is no remarkable Incongruity in this Annexion, may appear if we consider that the *Subject* of my *Discourse* is a most compendious, perfect and most beautiful Synopsis, or Epitome of *Speculative*, and *Active* Divinity, or Religion.

My Design in publishing the following Works, was to present my Countrymen, who for want of Age, and Opportunity, have made no great Proficiency in Divinity, and whose Salvation I (ought) earnestly to wish, with a short, plain, and comprehensive Sketch of the chief Principles of Christianity. If some Unlearned derive any Edification; if some stubborn Offenders are effectually convinced; and if some broken-hearted, very disconsolate and sincerely penitent Sinners derive any Consolation; Yea, if *All* derive some real and solid Advantage from the Perusal of my first public Production, I shall deem myself more than abundantly rewarded.

Since the infinitely great, and most *Divinely* glorious
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Excellency of all the Physical, and Moral Perfections of God Jehovah, in Conjunction with his illimitable Beneficence, constitute the only Basis and Motive of all true Religion, I have in my Discourse designedly given the best Display of them in my Power, hoping that, by the Concurrence of Divine Grace, some might get such a Sight, or Knowledge, and be impressed with such a profound, strong, lively, and permanent Sense of the amiable and tremendous Greatness, Goodness and Beauty of the Lord God, as may effectually dispose, incline and enable them to love him with all their Heart, with all their Soul, with all their Mind, with all their Understanding, and with all their Strength; And their Neighbours as themselves. What excellent, noble, glorious, beautiful, and, tho' not in Degree, Yet in Kind, Perfect Beings would we all be, if we were all to fulfil this infinitely reasonable and most Divine Law of the Lord our God? (N. B. The Law is a Rule of our free A&S, prescribed to us by Him, who has the Right to obligate us, to do and perform certain Decds, and to omit others.)

And now I would yet remark, that God is, and only is to be loved, feared, and glorified by all his Creatures for, or upon the Account of his Essential Perfection, and Actual Beneficence; or, in other Words, for all he is, and for all he does. Because all he is, is infinitely excellent; and all he does, is infinitely well done, and consequently, perfect Beneficence. This we ought to remember well, in order to have a just and clear Perception of the only true Foundation of all real Religion; and to prevent Confusion in a Matter of the last Importance.

And since God is infinitely perfect, infinitely Beneficent, infinitely Beautiful, and; THEREFORE, an infinitely amiable Being, let us love Him most supremely, even unto all Eternity! And if our Neighbours are just so good by Nature as we; just so fit and able to promote the Honour and Declarative Glory of the Creator, and the Happiness of the Creatures, and by just and necessary Consequence, in the same Degree and Measure amiable as we are ourselves; then surely we must love them just so much as we do love, or ought to love

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we ourselves. For every Thing is to be loved according to the *Quantity* of its Perfection, Beauty and Goodness. May the most supreme Reason and perfect Equity require, that *all Love* bear an exact Proportion to, and be most perfectly commensurate with the Quantity of the Perfection, Beauty and Goodness of the Object of Love, or the Thing proposed to be loved. And hence we easily infer the perfect Equity, and infinite Reasonableness of the *Divine Law*. And hence we see the great *Unreasonableness*, and *Contrariety* of *Antinomianism*.

But furthermore, if we are to love our Neighbours as ourselves, O, let us not then, presume to judge, sentence and condemn one another; neither let us Superciliously deem ourselves better and more excellent than our Neighbours, boldly and foolishly pretending to know the Heart of the Children of Men, which is the Prerogative of the Omnipotent God alone. See Philipp. ii. 3. Jam. iv. 11, 12, 13, 14. I. Cor. iv. 3, 4, 5. Luke vi. 37. Isa. lxxv. 1. Luke xviii. 9, 10, 11, 12, 13, 14. I. Kings viii. 39. Yea, let us not love our *Friends* only; but even our *Enemies* also. *For he that loveth another hath fulfilled the Law*. Let *all* the Injuries done us by Friends and Enemies, be wholly forgiven, forgotten, and buried in perpetual Oblivion by us. Surely it is much more generous, noble and grand, to *forgive*, and much more manly to *despise*, than to *revenge* all *Injuries*. Let us then, O! let us for *God's Sake*! Love *all* our most cruel, sworn, inveterate, and very worst *Enemies*; and liberally, and frankly, and entirely, and perfectly *forgive* them all the most sensible, all the very worst, even all, *all* the Injuries they have done us, without any Exception whatsoever. Let us (pursuant, and in perfect Obedience to the sublime Precept, and most solemn Injunction of our infinitely amiable and most adorable Redeemer) O! let us *all* Love our Enemies; bless them that curse us, do good to them that hate us, and pray for them which despitefully use us, and persecute us: That we may be the Children of our Father which is in Heaven: For he maketh his Sun to rise on the *Evil* and on the *Good*, and sendeth Rain on the

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Just and on the Unjust. For if ye (our Saviour tells us) love them which love you, what Reward have ye? Do not even the Publicans the same? And if ye salute your Brethren only, what do ye more *than others*? Do not even the Publicans So? **BE YE THEREFORE PERFECT, EVEN AS YOUR FATHER, WHO IS IN HEAVEN, IS PERFECT.** What a most *Divinely* sublime Precept is this! What a most Tremendous Blow at the very Root of Antinomianism! Surely an Injunction this, perfectly worthy of the infinitely great, and absolutely sovereign Lawgiver of the Universe.

O! Let us then one and all of us, who name the Name of Christ, labour, and contribute our strongest Efforts to build up, and not to pull down and destroy a true *Philadelphia*. Yea, let us cultivate, cherish and exercise a most extensive, Universal, sincere and cordial *Philantropia*, or Love of Mankind. Be our *Benevolence* quite general! O! How truly noble, how most supereminently excellent, how extremely grand, how very glorious, how most *Godlike* is invincible *Charity*, and universal *Benevolence*!

And now may the Almighty and Eternal God, whose Goodness and Grace are infinite, have Mercy upon, and most potently and effectually support, protect and defend his whole militant, and immensely beloved Church, groaning under the Pressure of a most grievous Cross, struggling with great Tribulation, deep Distress, fierce Calamity, dismal Anguish; and hasten its Deliverance! While we commit our American Zion to the Care, and most gracious Protection of the infinitely Faithful, Omnipotent, and Eternal Jehovah, who is the supreme Head of his universal Church, militant and triumphant. May the Allsufficient God be graciously pleased to replenish, and adorn all the Pastors and Teachers, who keep Watch upon the Walls of the Christian Zion, with the Gifts of the Holy Spirit; may he make them faithful in the Execution of their pastoral Office, and enable them all to approve themselves well to God by a full Discharge of their most arduous Duty, and cause them to gain many, *Many* Soul for Jesus, the great Lord,
and

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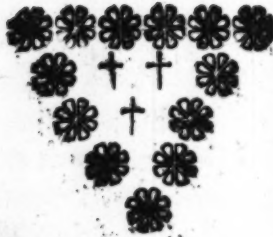
and most glorious King of the Church. And O that all the Divisions, and Dissentions, together with the (evil) Causes of the same, which do most unhappily Subsist between Ministers and People, were most happily removed from among them by the God of Peace, who is a God of Order, not of Confusion. O! That all their Hearts were firmly united, to the Intent that they might all unanimously and conjointly maintain a most Divine Warfare against the triple Host, and all the united Powers of Darkness, and most horrid Empire of Satan; that they might also vigorously oppose all Heresies, Superstition, Fanaticism, even all the Doctrines of Devils, and deceitful Teachers, yea, every Sentiment repugnant to the most Holy Word and Will of God. O! That they (I mean all the Ministers of the everlasting Gospel of Jesus Christ) might study to live in Love, Peace and perfect Harmony with one another, and strive, and struggle, and fight, even to an Agony, for the grand Cause of the most glorious God, for which they may assuredly expect the infinitely gracious, most exceeding great and eternal Reward of good and faithful Servants, the *plaudit*, the *well done*, even the *eternal Approbation*, and *perfect Salvation* of God in the Heavenly Zion, which is above. Behold, (it challenges the most exact and very greatest possible Attention, therefore,) Behold! How good and joyful a Thing it is: Brethren to dwell together in Unity. It is like the precious Ointment on the Head, that ran down to the Beard, even unto Aarons Beard, and went down to the Skirts of his Cloathing. Like as the Dew of Hermon, which fell upon the Hill of Zion: For there the Lord promised his Blessing, and Life for evermore.

In fine, let us one and all act in all Things according to our best Light; and most fervently pray to the eternal Father, the Source, the Fountain and inexhaustible Fulness of all Lights, from whom all good Gifts, and all perfect Gifts descend in boundless and eternal Showers, for the highest, greatest, and most abundant Measures of Light, Knowledge and Wisdom. Let us promote the Glory of our infinitely great, and most beneficent Creator; and the
Felicity

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Felicity of all our Fellow-Creatures as much as possible. Which God of his infinite Mercy grant us all, for Christ's Sake, by the Holy Ghost. And now, Christian and most beloved Readers, leaving you to the Special Care of Divine Providence, I wish you a temporal, eternal and most perfect possible WELFARE!

New-York,
Sept. 6. Anno; 1766.



THEOLOGICAL THESES.

§. I.

SINCE we do certainly know, that we, and other Things exist, and as it is no less clear to us, that there must be a Reason, and therefore also a Cause, by Virtue of which we do rather exist, than not, and rather in this than another Manner; even as this is most certain to us with Relation to all other Things. Without any Delay, or Hesitation, therefore, we yield our firm Assent to this Proposition: *Nothing is, is done, or happens in the World without a sufficient Reason.* Which Maxim is termed the Principle of *sufficient Reason.*

§. II. Therefore Since every Thing, which does exist, has a Cause (§. i.), then we must have one likewise. But that Cause must either be in us, or without us; if it be in us, then we cannot but exist, nor can we exist in any other Manner, than we do exist, and thus we would be necessary. But we may not exist, or we may also exist after another Mode, as in very Deed we have not always existed, nor other Things without us. Therefore neither we, nor other Things without us exist necessarily; *the Cause then of our Existence is not in ourselves.*

§. III. And if the Cause of our Existence be not in us ourselves, it is without us. But
by

by investigating the Cause, we cannot proceed infinitely, or into Infinity, because then a sufficient Reason (or Cause of Existence) would never be found; therefore we must finally come to the Prime, or first Cause; this Cause cannot possibly have the Reason of its Existence in another Cause: Otherwise it would not be the first, therefore it has the Reason of its Existence in itself; therefore it is necessary, it cannot but exist (§. ii.). *The first Cause*, therefore, which is God, exists necessarily.

§. IV. Since God exists of himself, or is Self-existent (§. iii.), He has; whatever he has, of himself; therefore there can be no Reason either in God, or without God, why any one of his Perfections should be limited by any certain Degrees, (or circumscribed by any Bounds) therefore *he is infinite*, possessing in a most eminent Manner and at once all Realities and Perfections.

§. V. Because God exists necessarily and of himself (§. iii.), *he is also Eternal*; that is, he is without Beginning and End: For if he was not Eternal, he might once have not existed, which is repugnant to Necessity. Boëthius gives us the following Definition of God's Eternity: *Interminabilis vita tota Simul Simul & perfecta possessio*. And since in the invariable Essence of God there is no Succession neither in his Understanding, nor in his Will, we do
hence

ence exclude all former and latter. But if you abstract the Eternity of God from his Essence, and take it in the vague and vulgar sense for an infinite Duration, you will scarcely be able to prevent confounding the Notion of Eternity, with that of Priority and Posteriority, or of an infinite Succession of Moments.

§. VI. Because God is Infinite (§. iv.), he is also Immense or Omnipresent. But take heed, lest you confound the Idea of God's Omnipresence with that of Extension. These Conceptions therefore are to be explained: For *Presence* is nothing else but the proximate Respect of one Thing that exists to another Thing that exists; or it is that State of one Thing (with regard) to another, by Reason of which one Thing acts or can act immediately on another Thing, and by reason of which it acts or can suffer. Therefore as Things are of a different Nature, so the Species or Kinds of Presence are different; Bodies, the Actions and Passions of which consist only in Motion, are present where they touch or can touch (each other); Spirits, which cannot otherwise act or suffer than by Understanding and Will, are present to those Things, which they can represent to themselves by the Understanding, and love by the Will; hence it is well said: *The Soul is there, where it loves*. Finally since God does not otherwise act but by a most simple and infinite Act of his Understanding and Will

Will, he is Omnipresent, in as much as he represents to himself all Things without Exception together and at once, and as he sustains, supports, moderates and governs them by his most potent Nod.

§. VII. That which is necessary and infinite, must be *One*: For absolute Necessity is uniform and admits of no Variation; two infinite Things cannot consist at once. Therefore because God is necessary (§. iii.), and infinite (§. vi.), *he is only*, or one. Besides there is no reason, why there should be more Gods: For one is sufficient; but without a sufficient Reason nothing can be, therefore too there cannot be many Gods. To this the wisest of the Gentiles agree; Sophocles in Euseb. pref. Evang. Lib. 13.

§. VIII. Since God is indeed the Cause of all Things, which exist (§. iii.), and consequently has produced them out of Nothing. And as other Things, which do exist, were equally possible, he might have bestowed Existence upon them too; therefore *he is possessed of Omnipotence*, which is a Power producing all Things into a State of Actuality (i. e. of real Existence). It appears then, that the Object of the Divine Omnipotence are not such Things as imply a Contradiction; for those are Impossibilities, mere Nothing, and, by reason of the Repugnancy and mutual Destruction of the Terms, cannot be conceived of.

Where

§. IX. Where there is Composition, there are Limits, but in God are no Limits (§. iv.), *therefore Composition can have no Place in God.* Therefore an infinite and most perfect Being is simple, consequently a *Spirit*. An extended God is no God.

§. X. Therefore from the various Attributes, which we admire in God, arises no Composition, but only in our Manner of conceiving. Whatever is in God, is God himself, and belongs to the Most simple Essence of God, which, as it acts differently on different Objects, we assign different Names to these different Operations of the most simple Essence of God. *It is therefore clear that the Divine Perfections, as we take it, or presume, are nothing else but the different Relations, which the Essence of God has to different Objects.*

§. IX. Since God has produced all Things (§. vii.), so that the whole World is his Work, and since by the Work we may judge with Certainty concerning the Wisdom and Art or Skill of the Artist; then, verily, the Perfections of God may be solidly evinced from that admirable Work, viz. this Universe; For there is Nothing, but what is evidently designed to answer some End; yea, the particular Ends of Things natural may always be resolved into more general (Ends) consequently they are Means, and even the very best and most short to higher Ends: For he is *wise*, who knows

to propose unto himself the very best End, and to elect the most suitable, and very shortest to compass this End.

§. XII. From the same Work the Goodness of God is *also* manifest: for whence doth Man exist capable of Happiness? How comes it that to the Necessary Supports of Life is superadded the most solid and exquisite Delight, but because God is most supremely Good? Yea, among the Causes, for which God made Beings, his Goodness is the chief, viz. that he might communicate the same; Patience, Comiseration &c. are, as it were, Branches of this Goodness. Many Gentiles have greatly praised this Goodness of God.

§. XIII. From Wisdom joined to Goodness arises (or results) Justice; therefore since God is Wise (§. xi.), and Good (§. xii.), *he is Just* too, he rewards good Deeds, and punishes evil Deeds.

The highest Degree of Justice is Sanctity, or *Holiness*, which is versant about moral Good and Evil. But since God possesses the highest Degree of Wisdom and Goodness, *he is even most Just*; hence he must abhor evil Actions, and testify his hatred by Punishments; He cannot but compensate or countervail by an expiatory Punishment the (universal) Harmony of Things, which is violated by Sin; this God owes himself.

Who does not from thence plainly perceive,
that

that vindictive Justice is by no means Arbitrary;
 that most perfectly natural to God? The Justice
 of God is likewise celebrated by the Gentiles.

§. XIV. Since God is most Wise, he could
 not but propose the very best possible End to
 himself; but since he is at the same time infinite,
 so much that nothing new can be added to his
 Perfections (§. iv.), he cannot have intended any
 thing besides the Manifestation of his Glory.
 And therefore that is the most supreme and gene-
 ral End of God, that by his Works he might ex-
 hibit his infinite Perfections and Excellencies
 without himself; therefore he admirably displays
 his Glory, which is as it were the Sum and
 Weight of the Divine Perfections. And to that
 supreme End innumerable other particular Ends,
 by a continual and most artful Series, are
 subordinate.

§. XV. Since God shines so brightly by so
 many admirable Perfections, both physical and
 moral, and since he will also be glorified in (all)
 his Works (§. xiv.), we cannot but be filled
 with profound Reverence by reason of these, and
 with gratitude by reason of those towards God.
 And thence arises the Service of Him, which con-
 sists in actions, the motives of which are the Divine
 Perfections. To this accedes more especially the
 Consideration of the Divine Justice, rewarding
 the good Deeds, and punishing the evil Deeds,
 as the principal motive to perform Actions for
 God's Glory.

§. XVI.

§. XVI. These Actions being naturally conformable to the Perfections of the Deity, so that the Contrary of them is directly repugnant to the Holiness of God (§. xiii.), and likewise because these good Actions by their own Nature and Essence render Man happy, and contrarily evil Actions by their own Essence render him miserable or wretched, and consequently were such in an ideal State, before God decreed the Existence of this World, or Universe, the Decree of God can not be the Cause of the Goodness and Badness of the same, and therefore they are so antecedently to the will of God. So that *the morality of Actions is intrinsic, not arbitrary*. Could, I beseech you, the infinitely good God injoin as a Duty, the Hatred of the most supreme Good, which is most superlatively, yea, infinitely amiable, could he command ingratitude towards a Benefactor, &c ?

§. XVII. Since therefore *moral Actions* have the Nature (ratio) of Honesty and Turpitude, (good and evil) in themselves, not without or beyond themselves (§. xvi.) they are such (viz good or evil) necessarily (§. ii.), consequently *such from Eternity* (§. v.); And since their Rule (i. e. the rule of moral Actions) is termed *the Law of Nature, it must likewise be eternal, indispensable*. That the *remunerative and punitive Justice of God* also, because it is versant about the Observance (and non Observance) of this indispensable Law, can not be dispensed with, neither

with regard to Rewards, or Punishments, does
 hence clearly follow.

§. XVIII. Thence it is also manifest, that
 God by injoining Actions good antecedently to
 his Will, does not deal with us like a supreme
 being making Laws according to his arbitrary
 pleasure, only to display his supremacy and Au-
 thority, whose Will is instead of a Reason; but
 rather that He treats us according to his Good-
 ness (§. xii.) taking upon him the Relation of a
 most benign Lord and Father, appointing such
 means, by which we may be rendered more hap-
 py; insomuch that if we were but wise, we
 should injoin the same Duties on ourselves, which
 the Law challenges at our Hands.

§. XIX. Since God cannot dispense with his
 Justice either with regard to rewards for the good,
 or with Relation to Punishments for the evil
 (§. xvii.), and nevertheless experience teaches, that
 in this Life evil happens to the good, and good
 to the evil, *it is thence concluded with certitude, that*
there is another Life to be expected after this, in
which there will be a Compensation of good and
evil Actions according to the rigour of the Divine
Justice.

§. XX. And if God will distribute Rewards and
 Punishments (§. xix.), *the Soul must continue in*
being, or exist after Death, and by consequence it
 is immortal, so that the Soul is not only not to be
 destroyed, but that it will retain the Nature of
 personality. Likewise the Spirituality and Im-

mortality of the Soul may be clearly evinced from the Operations of the same: For what? Can even the most subtile Matter represent to itself Objects, and distinguish the difference of these (Objects) from itself? Can matter judge, suspend Judgement, can it connect Reasonings, and Ideas to and among one another? I cannot believe it. Plato, among other Gentiles, has especially acknowledged the Immortality of the Soul.

§. XXI. Man by duly attending to his own Actions, is convinced, that he has most frequently, as well as Knowingly, wilfully and most audaciously transgressed that eternal Law (§. xvii.), which God has proposed as a most benign Father, from the Motive of Man's own Felicity (§. xviii.); therefore he cannot but shudder, and tremble at the severe Justice of God, which necessarily requires that condign Punishment be inflicted on Sin: That bare Penitence is not sufficient to reconcile God, even the Gentiles too have acknowledged by their Sacrifices. Hence Man knows not whither he shall turn himself, ~~he~~ seeks Consolation, he does most anxiously search for the Means of appeasing the Deity.

§. XXII. But in vain does Reason seek for a true Atonement in itself. The most supreme Goodness of God does indeed seem to give some Hope (§. xvii.), but his severe Justice destroys Hope (§. xiii.), but the admirable and amiable Combination of divine Mercy and Justice

utterly impervious to human Reason; as long as God himself does not open the Treasures of Wisdom. Therefore it is absolutely necessary

God interpose, *that God himself* exhibit *reveal the Means of Expiation*, or Recon-

ciliation. What Wonder, if the more sage Gen-
tles lived in Anxiety and died in Doubt? The

Insufficiency therefore of all natural Know-
ledge, and the absolute Necessity of a divine Re-
velation is put in the clearest Light.

XXIII. Reason does indeed suspect, that

is a Revelation: For when it takes the
superlative Goodness of God into Confide-

nce (§.xii.), when it reflects with due Atten-

tion, that God by his providential Care still che-
rishes Mankind, it thence infers, that God has

a purpose of Grace in his Mind, and that he

himself will procure a *Reconciliation* for Men,

that he has either *already revealed it* by su-

pernatural Light, *or that he will reveal it here-*

after. Thus Socrates, despairing of all Philoso-

phy conjectured, that it might come to pass, that

in future Time some one might descend from

Heaven, and teach Men the true Way to God.

XXIV. And if now such a Revelation does

appear, or if we find such a Revelation, which

recommends itself by the most indubitable Cha-

racteristics of Divinity, viz. such a Revelation, as

is not contrary to the Notions of sound Reason,

perfects them, supplies the defects of Reason,

which discovers such a Means of Deliverance;

in

in which the the very highest Commiseration
Justice and Wisdom of God conspire and har-
monize in a perfect and most amicable Manner
(§. xxii.), and therefore Solaces, erects and Sancti-
fies miserable Man ; then, verily, real Reason
admonishes, persuades, urges, that we receive
with an eager and grateful Mind, such a Revela-
tion as a most precious Gift of a merciful God.

§. XXV. But of all the supernatural Re-
velations boasted of in the World, that only
which is contained in the Bible of the Christians
is endued with the true Characters or Marks of Di-
vinity (of a divine Origin) which is by so much
the more firmly believed, as the Matter is more
deeply and minutely scrutinized : Here is Doc-
trine worthy of a God, every way suited to the Im-
potency of a miserable Sinner ; the Precepts are
Holy, ratified by the most excellent Promises ;
the Predictions demonstrate that the Omniscient
speaks ; the Style bespeaks Majesty joined
with Simplicity ; the Witnesses commend them-
selves as worthy of Faith, or faithful from their
Experience and Candour ; innumerable Miracles
proclaim God the Author. To pass in Silence
the Testimonies of profane Authors collected by
Grotius concerning Moses, and many Facts of
Sacred History ; Have you not so many Argu-
ments as the Nature of the Affair can admit ? Is
not the (very highest and) most complete moral
Evidence at Hand ?

§. XXVI. Thence it naturally follows, that the

End

ed or Intention of God in giving this Revelation is that Men by the same may be made happy.

Joh. v: 39. 2 Tim. iii: 15, 17.

§. XXVII. Since the Revelation of Christians comprehended in the sacred Scriptures, does by its own Marks manifest its Divine Origin with Certainty (§. xxv.), *it must be acknowledged to be the only Principle and Rule of Faith (and Practice), consequently there is no Room for, no Credit to be given to private Revelations or Traditions: for they must either agree with the Scripture, or be false: If the latter, they are manifestly false, but if the former, there is no Need of them, Deut. xxi: 21. Gal. i: 8. Revel. xxii: 18, 19.*

§. XXVIII. Because that the end of Revelation is the Salvation of Man (§. xxvi.), it follows thence, *that every private Man not only may, but also must read the Scripture, and also interpret it for himself, Isa. viii: 20. Act. xvii. 11. 2. Pet. i: 19. Rev. i: 3.* Whence the Postulate of the Papists contending against Naturalists (or Deists) is not less inequitable, than contrary to Reason, that the Revelation was indeed most highly necessary for Men, and that God has given the same, that they might thence learn the Way to Salvation, and in the mean Time that it is not to be read, nor examined by all, to whom it is made known.

§. XXIX. *If a private Interpretation of the Sacred Scripture be not admitted, the Infallibility of the Church cannot be proved: For it would be absurd to assert: This Place (or Text) points out*

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the Infallibility of the Church, because the infallible Church wills, that it shall be understood so.

§. XXX. Since the Scripture is to be interpreted (§. xxviii.) it must be done according to certain Rules. And since the Revelation is not repugnant to sound Reason, but assists (§. xxiv.) (for both proceed from God as a Gift, inasmuch that it implies no mutual Contradiction, even as Light is not contrary to Light) *so in the Interpretation of Scripture no Sense is to be admitted, which evidently destroys the Notion (or Dictates) of Reason.*

But in order to proceed on a safe Footing, we must duly consider, whether the Thing be indeed contrary to Reason, in so much that it would manifestly everse the eternal Truths; or whether it be only above Reason, or unknown to it (which indeed Reason neither perceives its Connection with other Truths which may be known by Nature, nor in the mean Time perceives the impossibility of it) and whether it be only adverse to contingent Verities or Truths. To examine which is evidently the Duty of Reason: In as much as we are Men also through this Faculty, we cannot but know God and his Revelation, and even the Insufficiency of Reason itself. Thence it appears *that Reason is most highly useful in the Interpretation of Scripture*: it is a necessary Instrument for judging concerning the Truth. He therefore who utterly renounces, and explodes Reason, does the same as if he dug out his own Eyes, that

might

ight by so much the better see the rays of Light.

§. XXXI. Moreover since every one is the best interpreter of his own Speech or Words, Scripture must be the Rule of interpreting Scripture, and by so much the more, because in the same, as in the Word of God, there can be nothing but Truth. Therefore, *the Analogy of Faith must always be attentively Considered*, as the Apostle admonishes Rom. xii. 6. By which we understand the Connexion of revealed Truths, as far as they firmly cohere; and as far as one cannot exist without the other; so that since we refine Reason by the *Connexion of Verities or Truths*, the Analogy of Faith to us will be nothing but *Sacred Reason, or illuminated Reason*.

§. XXXII. The Papists, who will have the infallible Decision of controversies sought in their Church, must first agree among themselves, where that supreme Court is to be sought? Whether in the Pope, or in the Council, or in both?

§. XXXIII. Whatever Things right Reason teaches concerning God, these the holy Scripture confirm, and besides it Reveals to us those Things, which Reason could never have suspected (§. vii. xxiv.), Scil. *That God is Triune*, and thereby opens the most admirable Mystery of Salvation.

But after what manner three Persons could exist from Eternity in the only and most simple Essence or Being of God, is what we do not know, and is latent in the impenetrable Profundity of ~~the~~

the divine Infinity, *Prov.* xxx. 4. Nor is therefore the less to be believed, since it is confirmed by express Terms, *Matt.* xxviii. 19. *Job* xiv. 16, 26. 2 *Chor.* xiii. 13. 1 *Pet.* i. 2, 3.

§. XXXIV. That Text, 1 *Job.* v. 7. In which the Mystery of the Trinity is most clearly evinced, is firmly held to be genuine, notwithstanding the Dissent of some Codes.

§. XXXV. Since to know the true and genuine Means of Expiation, is highly conducive to the Consolation and Salvation of the Sinner (§. xxii.), for otherwise he could not apprehend it, and since that Means is revealed in the Doctrine (in dogmate) of the Trinity; it is then clear, that this Doctrine of the Trinity is necessary to Salvation, *Job.* xvii. 3. 1 *Tim.* iii. 16.

§. XXXVI. Since therefore this Mystery is necessary to Salvation (§. xxxv.), it must have been revealed to the Believers of the Old Testament too. Which does not only appear from many Passage of the Prophets, *Psal.* xxxiii. 6. *Isa.* xlviii. 16. *Ixi.* 1. but it is also concluded from the Cabalistic Doctrine of the Jews.

§. XXXVII. Because God is Infinite (§. iv.) no new Thought or Volition can take Place in him, hence it is justly concluded, that God has even from Eternity conceived, willed, determined, and decreed the future Existence of this Universe both with Respect to the Kingdom of Nature and the Kingdom of Grace, with the whole determinate Series of Causes, and Effects, and Events.

vents ; so that to attribute temporary Decrees to God, or a Change of Decrees according to the Nature of Circumstances, is the same, as to make God a Man.

§. XXXVIII. Again since the Perfections of God are infinite (§. iv.), they indicate, that God has decreed all Things by an only and most simple Nod.

The Distinction therefore of the Decrees is not real, but it arises only from the Diversity of Objects. Nevertheless it is not altogether improper to examine a little into the *Order of the Decrees*, provided it be done soberly and candidly ; and by the Order of the Decrees we do not understand any Succession of Time, for there is none in one simple Act, but we understand by the Connection of the Things decreed, as far, or in as much as one Thing contains in it the Reason of another.

§. XXXIX. If (it be objected that) the Decree of God is only versant about the *Conditions* of Salvation, but not about *the persons themselves*, then I query : Whether God did know, what Persons were about to believe, or not ? He did most certainly know it, since his Knowledge is infinite (iv.) ; but whence did he know it ? Did he know it by Virtue of his Decree, or from the Science of simple Intelligence, in which all possible Things are comprehended ? If the latter, I farther demand : Whence the Faith of this or that Man comes from a State of Possibility into a State

a State of Futurity? by or through itself? This none will say, for then it would happen independently on God. Or is it through the Understanding of God? No; For that his Understanding does not give or produce Existence, is the firm and unanimous Sentiment of all, or to this all agree. Therefore this only remains, that it is done by the Will of God. And thence we infer, that as God knows all possible Things by the Science or Knowledge of simple Understanding, so he cannot otherwise know future Things but by the Science of Vision through his Decree, because that all Futurity only flows from his Will. Therefore *all Things, whether the Conditions, whether Salvation or also whether the very Persons themselves are foreordained or predestinated by an absolute Decree.* Rom. ix. 21, 22. Eph. i. 4 6.

§. XL. But lest you should say, or object. If all Things are decreed by an *absolute Decree* then Prayers and Labours are useleſs, what God has decreed will always be done, or come to paſs. But let us not abuse the Doctrine, lest we fall in with the Doctrine of a fatal Neceſſity and are deceived into the Error of what the Ancients termed *Sophisma ignavum*, Logon Argon &c. a *Sophism* of Indolence, or Inactivity. For if the End is decreed, the Means are also decreed; if God wills the Effect, he wills the Cause too. For Instance, where one is to die, there the Cause of Death must also be. All Things in this World are closely connected together; therefore the Connection of Causes and Effects takes away Fatal

Necessity, and the Sophism of Indolence, of Inactivity.

§. XLI. That the World owes its Existence to God, and was therefore immediately created by him, right Reason teaches (§. iii. viii.). And tho' Reason cannot precisely determine any Thing with Relation to the Time of the Creation of the World, yet from the Novelty of the Arts and other Arguments it justly collects, that the Age of the World cannot be much greater than Moses informs us. The things which the Gentiles, such as Snachoniaton, Hesiodus, and others have related concerning the Formation of the World, are not so soon to be supposed altogether to refer us to the Mosaic Cosmogony, or the Creation of the World related by Moses; though there are Traces present, which shew a most ancient corrupted Tradition.

§. XLII. Out of Nothing can be made Nothing, is indeed a Maxim of sound Reason; *metaphysically* taken it denotes, that nothing can be without a *sufficient Reason* (§. i.); but *physically*, it signifies: that nothing can be produced out of Nothing; in the former Sense that Axiom is altogether true; but in the latter Sense the Application thereof does not hold good, when the producing Cause is Ominopotence. Therefore this Maxim makes nothing against the Creation of the World (out of Nothing); but it rather furnishes out to us Weapons against those, who attribute the Formation of all Things to *mere Chance*, and in that
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Manner they do teach that Something is produced out of Nothing without a Cause, for *Chance* excludes a *sufficient Reason*, and therefore is mere Nothing, or Nothing at all.

§. XLIII. Since the World is produced out of Nothing by the omnipotent Will of the Deity (§. viii.), hence God might likewise reduce the same into Nothing, it follows, that as long as it exists, God wills it shall exist, and it continues to exist by the will of God, which is called *Conservation*; therefore God likewise *preserves the World*.

§. XLIV. Since likewise the determinate Series of all Causes and Effects was conceived in the divine Decree even from all Eternity (§. xxxvii.), all Things happen according to and by the Will of God, therefore God governs or rules the World. Also the Order of the World demonstrates that: For who beholding a Republic well ordered and administrated in all Things, would not suspect a wise Rector, or Governot? Why then is not the Existence of a most wise Ruler certainly inferred from the most wise Government of the Universe?

§. XLV. Again, since God is Omnipresent (§. vi.), and has determined and fixed the whole Series of all Events even from all Eternity (xxxvii.). *All events however small are subject to, or under his Providence*. Yea, if God was careless about the least Thing, he would foresee the future State of the World but imperfectly, and
after-

forwards always more imperfectly, because all Events do cohere in such a Manner, that they all end themselves most fruitfully into the Future. Consequently these, who substract the least Event from the Providence of God, have not rightly perceived the most fruitful (the almost infinite) Concatenation of Causes and Effects. *Mat. vi. 26. x. 29, 30. Heb. i. 3.*

§. XLVI. If there were a Prince endued with so vast an Understanding, that he could not only transact public Affairs, but also could know all his Subjects, and be intimately acquainted with the State of every Family, and take the Care of every Individual upon himself, should not such a Prince be deemed worthy of Admiration and Praise? Why then, I beseech you, should it be deemed dishonourable to or unworthy of God, that all the most minute Things in the whole World should be his Care? Does it not contrarily display, most illustriously and gloriously, the infinite Power, Wisdom and Benevolence of God?

§. XLVII. Since God is Omnipotent (§.vii.), and Good (§.xii.), and is therefore both able and willing to hinder Sin, it may seem wonderful that Sin exists in the World; hence the old Question: *If there is a God, whence is Evil?* God elected the very best possible System of the World; but this is (most certainly) the best System, in which all his Perfections can most illustriously display themselves; but this could

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not

not have been done, if Evil had never entered into the System (of the Universe): For the Exercise of Mercy could then not have had Place, when there had been no miserable Creature, and the most supreme Justice would not have been exercised, if there had been no Subjects of Rewards and Punishments; not to speak here of the Divine Wisdom, Power and Omniscience of the Deity, who exercises the most excellent Power, and manifests amazing Perfections in directing and correcting Evil.

Likewise on the Part of Man the greatest Virtues, such as Patience, Meekness, Fortitude, &c. could not manifest themselves without the existence of Evil.

If, therefore, some Things may seem, in themselves considered, incommodious, yet they contribute to the general Perfection of the Universe. Therefore the Objections of Manichæans against an only Principle, which P. Boëlius in his younger Age urged with a great shew of Genius and Eruition, may be happily solved to Satisfaction.

§. XLVIII. If we could clearly see through that infinite Series of Causes and Effects, if we could take a thorough and complete View of the whole System of the Universal World, if we could take a comprehensive Glance of all the (mutual) relations of all Things in so vast a Work, there would be no more Room left to doubt of Providence; but we would highly admire and praise the exact (the universal,) the stupenduous

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harmony and most full Perfection of all. But now we see only some Fragments of the Work; the whole Connexion, on which yet the Elegance and Perfection depends, we cannot possibly see thro'; what Marvel, if we seem to discover some Imperfection, and in some Measure fail in the Satisfaction of some Difficulties concerning Evil?

§ XLX X. The most Holy God, who naturally loves himself, (because he is infinitely adorable by reason of all his infinite Perfections,) most principally intended his own Glory and the Manifestation of (his infinitely great) Perfections (§. 14), (I say this God infinitely, most transcendently, most divinely glorious in Holiness,) being about to make rational Creatures, could not but furnish them with such Endowments of Understanding and Will, as that they might be fit to glorify God by the same. God so, who is Good and communicates Goodness (§. xii), ought to impart such good Things to the Creature, as conduce to Perfection and Happiness. Hence God created Man in his own Image, Gen. i. 27. That is, he did highly adorn him with knowledge, true Wisdom, Righteousness and Holiness, that he might by Knowledge and Love glorify God, Ephes. iv. 24. [Nota optime, the more we know God, the more we will love, fear and glorify him.]

§. L. Thence it follows most clearly, that there was a Law given to, and a Duty imposed upon Man in his primitive State of Rectitude and

and Integrity, requiring that he should constantly exert all the Powers and Faculties of Soul and Body, so as to know him with his Understanding and love him above all Things with his Will to use his Body to execute his (most sacred and righteous) Injunctions, and to honour (and glorify) him by a complete Obedience. And that Man might have a Testimony of his Dependence on his Creator, and Matter of external Obedience, received the Command of not eating of the Tree of Knowledge of Good and of Evil from which it is manifest, that this Command was not given without a sufficient Reason.

§. LI. And Since the Law naturally brings with it Rewards and Punishments (§. xvii.), therefore *the Law given to the first Man was necessarily enforced by Rewards and Punishments, and even with eternal (Rewards and Punishments.* When therefore God strengthened his Law) or enforced it) with the Commination of Death, hence appears, that we must not only understand temporal, but also spiritual and eternal Death.

But on the contrary Man remaining Perfect and the Course of Obedience finished, then both from the Goodness of God (§. xvii.), and from the Tenor of the Law (*ex legis indole* (§. xvii.)), he might have promised himself a greater Felicity.

§. LII. Because nothing is done without a sufficient Reason (§. i.) also *Liberty in Election cannot act without Reason*, we therefore define the same as that Faculty of the Mind to elect or chuse out of

more possible Things, what one pleases, agreeable to proposed Reasons. Hence all Coaction by which Man is compelled through extrinsecal Violence, is at a great Distance from Liberty; *metaphysical Necessity*, where there is but one only Object possible and consequently Election ceases, has nothing to do with Liberty; *al-*
physical Necessity, (i. e. *natural Necessity*,) when there is no Knowledge of the Objects, is far distant from Liberty, (or is utterly inconsistent with the very Nature of it); but there is only a *liberal Necessity*, which is no more than a certainty, that Man is sweetly and willingly inclined or moved to this or that Thing from these or other Motives, namely because he sees what Things are best.

§. LIII. Hence since *Liberty of Indifference* is repugnant to the Principle of a sufficient Reason, it is utterly impossible (i. e. there is no *Liberty of Indifference*,) it is a Chimera, (or a groundless and vain Imagination, which has no Foundation in Reason or Nature,) it is nothing but the mere Inaction of the Will, besides let those who maintain an Indifference of the equilibrium in Liberty (or those who place the Essence of Liberty in the indifference of the Will,) let them Answer us, (let them reply to the following Queries, viz.) Whether God, the (holy) Angels and all the inhabitants of Heaven are not most free, or act with the most perfect Liberty? and whether they are indifferent about Good and Evil?

§. LIV.

§. LIV. Since God has decreed all Things (§. xxxvii.), and all Events are under his Providence (§. xiv.), also *the Fall of our first Parents happened by the Will and Providence of God.* In the mean Time God has not willed the *Fall* itself, but rather the *Good*, which God was able (novit) to produce from the *Fall*; and since God has decreed Actions, as they are, the necessary as necessary, the free as free, the divine Decree does not destroy the Liberty of Man, but rather supposes it. The *Fall* of Adam therefore was most highly voluntary.

§. LV. Our first Parents, preferring, by their Sin (of Disobedience) a very small Fruit to God, the supreme Good, proved themselves very ungrateful for Benefits received, they refused to God the Obedience that their Dependence challenged, and therefore they not only violated the positive, but also the natural Law. and for this Cause their Sin was verily most grievous; so that Infidels impiouſly deride the same because of the Levity of the Matter.

§. LVI. Since the Law of Love and Obedience is eternal and indispensable, or necessary (§. xvi.), and therefore is not in the Power of Men to abrogate the same, it follows, *that the Covenant of Works cannot be said to be antiquated or abrogated, except with respect to the Right of requesting eternal Life.*

§. LVII. *That Man, who frequently transgresses the Law of Nature, is upon that Account*
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ferable, Reason declares, and every ones own
 conscience will argue (§. xxi.); Scripture also
 confirms the same Thing, which does moreover
 indicate or point out the Origin and Greatness or
 infinite Extent of this Evil, (Sin), Scil. That
 man even from the Cradle is corrupt, and im-
 mersed in Sins, Gen. vi: 5. Psal. li: 7.
 Having the Understanding darkened Eph. iv:
 18. The Will perverted, 1 Pet. iv: 3. Driven
 out by depraved Affections, which arise in the
 Soul from the perverse Emotions of the Body,
 Rom. vi: 6. 12. And that there is not one of
 the human Species, whom that most abominable
 Sin has not defiled and polluted Job. xiv: 4.
 1 John. iii: 6. Which Misery does not only pro-
 ceed from the Deficiency or Want of the primeval
 Image of God, but also from the innate corrupt
 propensities; here it is also very natural to observe,
 that the Corruption would not be so great, nor
 would the malady or disorder of the understanding
 and will be so great; if it only descended or was
 conveyed by Imitation and not by a natural Pro-
 pagation to Posterity.

§. LVIII. But however great the Corruption
 be, yet the unregenerate (Sinner) cannot excul-
 pate, or excuse himself; by alledging, that
 he does not Sin wilfully, but by Coaction.
 The evil Appetites do indeed force him (to
 Sin.) But what is this, but to be forced by or
 against himself? Has he not wilfully contracted
 such Sorts of Evil Habits? Has he not volun-
 tarily

arily subjected himself to that Dominion? Must he not often accuse himself with Medea for sinning against the Light of Conscience? *video meliora, proboque, deteriora Sequor.*

§. LXIX. Since therefore Man is immersed in Sins (§.xvii.), and the Law of God being indispensible (§.xvii.), necessarily obliges or renders obnoxious to [eternal] Punishment, *Man is out of all Hope of Salvation, unless a Satisfaction interpose.* Otherwise if Sins were forgiven gratis or for Nothing, without any Compensation of divine Holiness and Justice, there would be a Great Hiatus, a great Gap and Breach in the World, most highly unworthy of God. But the Sinner can only make Satisfaction [to divine Justice] by his own eternal Damnation (§.li.), and therefore he cannot by his own Satisfaction deliver and save himself. Therefore it [only] remains, that a full Satisfaction be made by, and come from another. And indeed even by such an one, as voluntarily offers himself as a Surety to undergo and suffer the Pains menaced and denounced against the Sinner, who has the Right of Life himself as much, as he is able, by his infinite Dignity and Power to take away the infinite Breach, or to mend and remove the infinite Hiatus, or Gap [made by Sin.]

§. LX. Since then it behoved the Sponsor, or Surety to put himself in the Place and Stead of the Sinner, and therefore ought to suffer the Pains
and

keep the Law by a complete, (and every way
perfect) Obedience: It was absolutely necessary to

End, that he should be *Man*. And since
ought in and of himself to have the Right (and
Title of Life), and to decorate (i. e.) to render
efficient] his Attonement by the infinite Valour
Dignity, it was no less necessary, that he should
at the same Time be also *God*. Therefore it
was absolutely necessary that the Mediator should
be both God and Man, and that even in Unity of
Person. (i. e. in one Person.)

§. LXI. Jesus the Nazarite is exhibited to
us in the Gospel as very Man, Gal. iv: 4. 1.

Tim. ii: 5. And he is equally celebrated as

very God by the most clear Testimonies and

Signs, Rom. ix: 5. 1 Joh. v: 20. Hebr.

3. Phil. ii: 6. Yea, he is declared to us

God and Man at once, Joh. i: 14. 1. Tim.

3: 16. Since he therefore has the necessary

Properties of a Mediator (§. lx.), we make no

doubt, but that he is the true Mediator of the

World.

Moreover since all the Characters, by which

the Prophets of the O. T. Delineated the

future Messiah, quadrate only with Jesus, we

thence prove against the Jews, that he is the

true Messiah; nor do we regard their most inde-

cent Calumnies, E. Gr. Concerning the Mira-

cles done by Virtue of the Name of four Letters,

and the Blasphemies of some, &c. Which as

they are (plain) Indications of a desperate Cause,

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to they do rather confirm us in our Faith.

§. LXII. But here it might appear doubtful, why Jesus did but very rarely declare that he was the Messiah, as with the Samaritans Joh. iv: 26. And before his Disciples, adding at the same Time a Command, that they should not yet divulge it, Matth. xvi: 20? This was not done without a pregnant Reason: For the Jews, expecting a King famous for worldly Splendour, would easily have been induced by such a publick Profession, to proclaim Jesus King, which Conjecture is most greatly corroborated from Joh. vi: 14. 15. And if Christ had been proclaimed King in such a manner, and had been taken and given over to Death, he would have died under the Appearance of a rebellious and seditious Man: And how much our Faith would have been weakened, every one (must) animadvert.

In the mean Time Christ rendered it sufficiently evident by his Doctrine and Miracles, that he was the Messiah, which the Jews would have clearly perceived, if they *had had* Eyes to see, and Minds to Understand.

§. LXIII. It was necessary that Christ should be God and Man in Unity of Person (§. lx.) and such he verily was (§. lxi.)

This is the grand Mystery of Godliness, to be adored, loved, and embraced by the whole Assembly of Christians. And what we can say concerning this *personal Union*, the infinite Glory of the divine Majesty, and the Essence or hu-
man

human Nature always remaining distinct, (amounts to this): That the second Person of the most Holy Trinity, according to the eternal Counsel of Peace, assumed to himself human Nature in Unity of Person, insomuch that he would have the human Body, formed out of the Blood of Mary, and the Soul joined with it, reputed, or reckoned his, and in so far as he also most richly poured a quite extraordinary Exuberance, or Abundance of divine Grace upon that human Nature, and directed its Motions according to the Nod of the divine Will; from which it follows, that the Actions and Passions of his Humanity are also to be attributed to his Divinity, and therefore adorned with an infinite Weight of Price. *Acts* xx. 28.

Thence it is clear that that Union was not only parasstatic, such as there was in the Prophets, but truly hypostatic.

§. LXIV. Christ ought to suffer the Pains, which Man by his Sins had demerited (§. lxix). And that he has actually done it, is what the Evangelic History relates, adding the Circumstances more worthy to be noted, for it graphically represents Christ, as pressed and distressed with various Calamities throughout his whole Life, and as suffering the most violent Agonies of Soul and most keen and exquisite Pain of Body near the Period of Life, and moreover as dying most holily on the accursed Tree of the Cross, and finally as descending into

subterranean Place, Scilicet the Sepulchre,
 §. LXV. But as God is most just (§. xiii.)
 so that he demands no more than the Debt due
 to the Mediator, having made full Satisfaction,
 could be no longer detained in the State of
 Humiliation, but in Reward of his Labours was
 to be advanced to a State of Glory and Exalta-
 tion. Luke xxiv. 26. Phil. ii. 9, 10. This also
 the Indigence of the Sinner required, to the
 End that the acquired Salvation might be ap-
 plied to him, (i. e. to the Sinner,) Job xvi. 7.
 Thus also the Evangelical History represents
 Christ as most gloriously exalted. There are also
 most faithful, most credible Witnesses at Hand
 who relate the Resurrection and Ascension of
 Christ, not one only, but many, all declaring
 by a most exact Agreement, the same Things.
Witnesses, who cannot be said with any Appear-
 ence of Reason to have been deceived; for they
 saw not once only, but frequently, they heard
 yea, they even handled the Things which they
 relate, themselves being doubtful before, and
 would not believe until the Matter was well
 proved, Job. xx. 24. *Witnesses* who could not
 deceive, because speaking against their own Pre-
 judices, against all their own temporary Con-
 veniences, plainly foreseeing no other Fruits of
 their Testimony in this World, except much
 Hatred. Persecutions, Torments, and, finally,
 a most direful Death. If (all) these Things, are
 not yet sufficient to establish the Truth, all
 History

story will be no more than an absolute Pyrronism.

§. LXVI. Since totally immersed in Sin (§. i.) we dare not approach to God, we stand in need of a *Priest*, who by his Blood prepares unto us the Way to the Throne of Grace. Since we are darkened in our Understanding (ib.) we need a *Prophet*, a Teacher to illuminate, and enlighten us by his most salutary Doctrine. Since we are governed by perverse Lusts (and inordinate Desires) of the Will (ib.), we also want a *King*, to lead and rule us.

Therefore our Mediator ought to be a Priest, a Prophet, and a King, *Psal. cx. 4. Dent. xviii. 8. Psal. ii. 6.*

§. LXVII. Since the End and the Means cohere (inseparably) in the Decree of God (§. xxxix. xl.), *Salvation is procured for none by Christ, and salutary, or saving Grace is applied to none, except those, whom God in his eternal Counsel has predestinated unto eternal Life.* For God does execute, or do all Things according to his Decree (per §. xxxvii.), as a wise Artist (or Mechanic) makes his Work according to the Idea, (or Scheme) which he has prefigured or framed to himself.

§. LXVIII. In vain there would be a Salvation procured, unless it were also applied. But God, who is wise (§. ix.), and good (xii.), not only begins but also perfects his Work; therefore he also applies the Salvation procured, and

and this he does in a twofold Manner, (viz. by *external* and *internal* Grace,). In the first Place (with Relation to external Grace) Men are actually invited to Salvation by the Word of Revelation (§. xxviii); but since Man is by Nature so corrupt (§. lvii.), that *that* Word cannot produce salutary Effects without the omnipotent Power of God co-operating, [therefore] it is [absolutely] necessary, that *internal* Grace should at the same Time accede [to, or accompany] the Word], that is, the immediate Operation of the Holy Spirit. 1 Cor. iii. 6, Joh. vi. 44. Eph. i. 19. Which Operation when it exerts itself by the Word, and the Word, it does indeed perform a Miracle yet only in respect of the Order [or Course] of Nature, but not in respect of the Economy of Grace, in which a Miracle is an extraordinary Effect of Grace without external Means as was the Inspiration of the Prophets and Apostles.

§. LXIX. We therefore name, or make Mention of the *ordinary Operation of salutary* [or *saving*] Grace, when the Holy Ghost concurs with the Word [of God,] and demonstrates [and displays] his Divine Power by the Word; but we call that an *extraordinary Operation of salutary* Grace, when the Spirit operates without the Word.

But since God is wise (§. xi.), and therefore proceeds in the shortest Way, and as he will be

means do that in an extraordinary Way, which he can do in an ordinary Way, and thus Miracles, when they are not necessary, infinitely unworthy of his Wisdom: therefore (God) applies Salvation to Man by the ordinary Operation of Grace, that is, by the Concurrence of Word and Spirit, Isa. lix: 21. Scil. Holy Spirit disposes and enables the Soul and Mind savingly to discern and understand the Truths proposed in the Word (of God), excites Attention and Desire, and thus impresses the salutary Word (deeply) on the Heart, and likewise greatly diminishes, (and curbs) the violence of the Affections, (and Passions), so that the Conviction of Truth, and its Motives not only make an Equilibrium, or Equipoise with the carnal Affections, but a Preponderance also, and sweetly infect, [and allure the Will], which then and not till then, is a *Salutary Conviction*. This is called *the opening of the Eyes of the Understanding*, Psal. cxix: 18. *The opening the Heart*, Psal. xvi: 14. *The giving of enlightened Eyes to the Understanding*, Eph. i: 18. And here we must industriously avoid the two [fatal] Rocks of Pelagianism and Enthusiasm, which are most Diametrically opposite to one another, the former of which enervates [or denies] *internal Grace*, but the latter repudiates, or rejects *external Grace*.

§. LXX. Because God is Omnipotent, it is plain that the Nod of his Will is irresistible, therefore

fore salutary, or saving Grace is always victorious: For it is the Will of God to lead Men to Salvation by his Grace, or it is not his Will; the latter, that Grace is not salutary, which God wills not to be sufficient unto Salvation; but the former, that Will be done, which God wills otherwise he were not Omnipotent, *Eph. i. 19.*

§. LXXI. But do not imagine, that Liberty is destroyed by this. For internal Grace, which excites (and engages the Attention of the Mind and composes the Affections (§. lx.x.), rather serves to perfect, than to Lessen or check Liberty: Because Liberty, which, as it always acts agreeably to Reasons offered (§. lii.), does presuppose Understanding and Judgement, and therefore it is rendered more Perfect, if Light is infused in the Understanding, and if at the same Time the violence of the Affections, (or of the Passions) is curbed. When the Bands wound about the Eyes of a Man are taken off, and the Hands bound with Chains, are made loose, will Liberty thereby be taken away from him? Will not rather Liberty be restored to him?

§. LXXII. To ascertain the Limits of Nature and Grace, is indeed highly profitable in the Examination of ones self, and in order to a consciousness of Salvation, (i. e. to be conscious that we are in a State of Grace,) but it is a difficult Task. We will [nevertheless,] attempt some Thing concerning this difficult Matter: *Nature*, in as much as it is totally depraved,

by evil Affections driven the wrong Way,
 and incessantly tends to that, which is Evil, [or
 evil.] [§. lvii.].
 Nature so far as it is led by sound Reason and
 the remaining Sparks of the divine Image, can
 indeed, at least in some Manner, look up to God
 the Creator and Preserver, and for the Preser-
 vation of the human Society study Justice, and
 from the Motive of Self-interest, or private Ad-
 vantage and Tranquillity (or Peace of Conscience,)
 perform Duties of exterior Honesty; but since
 all these Things (only) flow from the Source and
 Mountain of Self-love, (Philautia,) internal (and
 self-interested) Honesty (i. e. true Piety) is yet
 wanting. *Nature*, when it is excited by external
 and common Grace, can indeed admire the Grace
 offered in the Gospel as a new and unheard of
 Thing, and be inflamed with some desire at least
 by the agreeableness of this good Tiding; be
 greatly alarmed and even Thunder-struck with
 the Terror of divine Vengeance, and therefore
 occasionally, or at Times resolve to practise Piety,
 but here (in all this) Man does not respect, or
 pays no regard to the Glory of God, but his own
 Advantage; therefore when his tumultuous (tur-
 bulent) Affections rage (and rush in upon him
 with Violence), he cannot resist, and all (his for-
 mer Resolutions) immediately vanish, and utter-
 ly dwindle away into nothing. Matth. xiii. 20.
 21. 22. Mark. vi. 20. Heb. vi. 4- 5.

§. LXXIII. But saving and inward Grace,

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since

since it curbs and subdues the Affections and Passions (§. lxix.), raises him from the petty Sphere of perverse Self-love, to a due Respect of the Deity, (or to the true Love of God), and most Sweetly instills (and as it were imperceptibly infuses) into him an earnest and most cordial Desire to promote and display the Glory of God most illustriously. Then Man is earnestly bent upon the full discharge of all incumbent Duties, and practises Virtue, not only because it is advantageous and profitable, but most principally to the End, that he may (offer up and) render to the infinitely good God, who first manifested (and confirmed) to him the most tender Love, a truly grateful Mind; that he may give the due Praises to his most loving and compassionate) Redeemer for his (infinitely dolorous) Passion of the Cross, with which he has struggled to an Agony, yea, even unto Death itself, and overcome most gloriously; and also that he may not render himself unworthy of the Inhabitation, or Indwelling of the Holy Ghost, *when, therefore, that sacred Motive and Purpose [or Intention] of glorifying God in (Jesus) Christ occupies, or possesses, governs, prompts, and urges the Soul, then we must hold that it is adorned with, and made the true Subject of the real spiritual Life, which is produced by Conversion in the Soul, and we believe that by this Nature is terminated through Grace.*

§. LXXIV. In order that God might forgive us our Sins his Justice exacted a full Satisfaction

satisfaction (§.lix), but this Satisfaction can not profit us, unless it be imputed to us, or becomes ours; but *it cannot become ours but by Faith*, by which (i. e. by Faith) we do eagerly receive the Testimony of God, *Job. iii. 3.* and by a panting and most passionate Desire and Love embrace a whole Jesus as the only Means of our Deliverance *Job. i. 12.* Hence we agree and give our Assent to those Things, which Christ has performed, and (also) to the Imputation of them. Hence both the Nature and Necessity of Faith, is manifest.

§. LXXV. Therefore *natural Faith*, which may be produced from the right Use of Reason, because it has not the express Declaration of God [for its Basis and Support,] is *properly and truly no Faith*, but is only a (bare) Suspicion or Imagination, or a Kind of Hope, not properly founded concerning the Benignity of God.

§. LXXVI. If we do, by a true Faith make the vicarious Satisfaction of Christ, which consists in suffering the Pain, and Observance of the Law (§. lx.), our own, then God in full consistency with his Justice forgives us our Sins, and grants us a Right and Title to eternal Life.

And thus it becomes our *Justification*, so that by Faith the Righteousness of Christ becomes ours, and is imputed to us by God as our own, *Rom. iii. 28. Gal. ii. 16.*

Indeed God does not accept of *our Faith in the Place*

Place or Stead of Perfect Righteousness ; for so he would deny his own Righteousness (§. xvii.) but Faith is the Instrument embracing the Merits of Christ, or the Bond uniting us closely or most intimately to our Sponsor or Surety. This Doctrine of Justification is that most holy [and infinitely precious] Jewel of our Religion, restoring Peace to the Conscience, and dispelling the Terrors of Death and Judgment, bringing all the Glory to God alone, and incites us to the most fervent Love of God and Christ.

§. LXXVII. God by Reason of his transcendent Perfections and Benefits conferred and bestowed is to be honoured and served by Man (§. xv.), But since God has most greatly displayed his infinite Perfection in the Work of Redemption, and loved us so, that he delivered up his only begotten Son to an infinitely violent Death [even the Death of the Cross,] but now from mere Grace for the sake of the Merit of Christ forgives us all our Sins, and grants us a Right and Title to eternal Life, who sees not, (I beseech you,) *that such a God is to be loved most ardently indeed, to be honoured with all (possible) Worship and Obedience, and to be praised and adored with a most grateful Mind for such (infinitely) great Benefits?* A Desire and Endeavour to perform Deeds to the Glory of God and Christ, especially from the Consideration, and most cogent Motive of the grand Work of (eternal) Redemption, we call *Sanctity or Holiness.*

§. LXXVIII. These Actions or Deeds constitute the Service or Worship of God, which is either internal, or external: For since we are all so much obligated to God, it behoves us to honour him in every Manner as much as we possibly can.

Internally the pious Mind looks up to God, reverences, adores, loves him, and confides in him, &c. *Externally* such Deeds of the Body are performed, which discover and manifest the internal Devotion of the Soul or Mind, and exhibit incitements to others to honour God. To this the public Assemblies do most principally appertain, and the Destination (or Appointment) of a certain Time for public Worship as was the Jewish Sabbath, in which some Things are of perpetual and natural Right, some ceremonial; to the latter Kind (of Things) we refer precisely the seventh Day, and the rigid Omission of all Labour; but to the former, that some Time is to be destinated to God only. This was not altogether unknown unto the Gentiles, hence their Festival Days.

§. LXXIX. When God *institutes* any Thing, he enjoins and determines some Action; therefore every divine Institution is deservedly deemed or held to be a Law; for which Reason it is justly inferred from the Primevous, or the Original institution of Matrimony that all simultaneous Polygamy, Incest, Adulteries, Whoredom, vague Lusts, and Divorcements are Unlawful.
And

And that the sacerdotal Benediction or the Consecration of those newly joined in Wedlock in the Presence of the Church to be administred by the Pastor is agreeable to the Example of God. And we hold that if it is not essential to the conjugal State, as such, yet that it belongs to the Essence of an honest and Christian Marriage.

§. LXXX. Because the Service of God consists in Actions which we perform from the Intuition, and Motive of the Divine Perfections (§. xv.), and with Christians most especially from the motive of the Deliverance effected and procured by Christ (§. lxxvii.), but Intuition and Motive do both suppose an Understanding and Will, (therefore) *the external Service seperated from the internal Service Profits little or nothing, it is good for nothing at all, yea, it cannot even be termed any Service at all*, Isa. i. 11. Matt. xv. 8, 9. 1. Tim. iv. 8. What will these answer, or say, who place the principle Part of the divine Service in external Actions, in the performed Work? (in opere operato?)

§. LXXXI. God is infinitely Perfect (§. iv.), therefore he cannot be rendered more happy through the Actions, by which we serve him; we are in Duty bound to perform those Actions, or Deeds because they are founded in the eternal Law [of Nature], and in our own Felicity (§. xvi. xvii.), therefore we are obligated to do them; finally we cannot perform them by our own Powers, or Strength, because all being to-
tally

tally corrupt, we are destitute of Grace (§.lviii.); therefore *we can merit nothing by our own Deeds or Actions*: “*Merit*,” taken in the most rigid Sense of the Term, “is the Right of challenging the compensation due to the Work, which is performed without an Obligation and by ones own Powers or Strength, and out of which some Advantage accrues or flows to another”. But if by the Word merit nothing more is expected or understood than the [bare] Connection between Works and [their] Reward, in that we concur in Sentiment, [viz.] that by Reason of the Favour of the Rewarder, there [really] is such a Connection; but then the *merit* is taken in a Sense highly improper and by no means strong.

Let us, I beseech you, attribute all good Things wholly and altogether to Grace, nor obstinately insist on such Terms or Phrases, which May excite and convey false Notions to illiterate Persons.

§. LXXXII. It is the Language both of Experience and Scripture, that our Holiness in this Life is imperfect, and that it is continually interrupted [in its growth] by Sins, *Isa. xxxii. 1. Job. i. 8.* Therefore *we have Need of daily Renovation and Penitence.*

(True) Penitence, besides other Things, also includes in it a Confession of Sin, which is indeed above all to be made before God with [Supplication] and Prayers, but also in Cases of more grievous Sins may and ought to be made
to

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to the Minister of the Church in order to seek Relief for a burthened, or deeply distressed Conscience.

The ancient Church required a public Confession, especially from those, who again went over to the Religion of the Gentiles. But such a Confession as now obtains among the Romans, is unknown both to Scripture, and to pure Antiquity.

§. LXXXIII. Since it is our bounden Duty always to remember the Sufferings and Benefits of Christ with a most grateful Mind (§. lxxvii.) and therefore to recover them to, and receive them into the Memory, *it is necessary that we have external Signs or Ceremonies*, by which their Memory is excited, at the same Time, Faith corroborated or strengthened, if these produce the thoughts, which according to the Institution they ought, they are good; but if by their Aid the Mind is not led to that which it ought to be led to, they are fruitless.

§. LXXXIV. Since the Sacraments are such Ceremonies instituted by God, as recall to mind the Memory of the Death of Christ, and seal the Promises of God to Believers, it appears *that as the Elements and external Acts, only contain in themselves no more then a moral Power to signify, and seal*, but that the internal good Things signified, contain in themselves, or have a *physical or natural Efficacy* to produce Regeneration and Sanctification. This therefore is the Nature

Nature of the Sacraments, that they do indeed intimately or closely confociate or join together the internal and external Act, but not confound them.

§. LXXXV. *There are two such Sacraments under the New Testament, viz. Baptism, and the Holy-Supper; nor is there any Need of more: because that in order to obtain Salvation, the spiritual Life is first to be produced, and afterwards to be preserv'd. Christ did not so much newly* ~~institute~~ *institute the external Rites of these Sacraments, as he took them from Judaism with some Alteration and joined them to his own Discipline [or Doctrine,] viz. he took Baptism from the Baptism of the Profelytes; but the Holy-Supper from the Paschal Rites, and this with that most wise (and most gracious) Design, that the Souls of the Jews might be so much the more allured to embrace Christianity; From that Rite, by which the Jews called the Paschal Lamb, we may solidly infer the Sense of the Words of Christ: *Touto esti to Soma mou* (This is my Body.)*

§. LXXXVI. Since therefore the Power, (or Efficacy) of the Sacraments is only moral, and that by (Virtue of) Christ's Institution (§. lxxxiv.), *the Efficacy of the Sacraments can not depend on the good Intention of the Administrator.* The Papists, who hold this, cannot be certain, that they are really baptised and Christians, or that there is yet in this present Day, a lawful Pope, Bishop, and Priest; yea, it ought to be
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matter of Doubt to them, whether Christianity itself is not perished.

And since the Papists can not have a certain Persuasion of the genuine Ordination and good Intention of any Priest, (for who can possibly know certainly the Heart of another, except the omniscient God only;) I say, this being manifestly true, the Papists must always, even according to their own Principles, be dreadfully at a Loss, and utterly uncertain whether they do or commit horrid Idolatry in the Eucharist,

§. LXXXVII. The Nature of the Sacrament consists in signifying and confirming (§. lxxxiv) therefore *they are not converted into the Thing signified itself*, therefore *the Dogma, or Doctrine of Transubstantiation takes away, or utterly destroys their Nature*: Moreover it destroys the eternal Truths, is contrary to Reason, makes the Sense deceive us, dissolves the Analogy of Faith, overturns the very Foundation of Religion, and leads in the most direct Way to Pyrrhonism, or universal Doubt, and is the Triumph of Atheism, insomuch that there never was a greater Dishonour to the Christian Religion, and that is no Wonder, that this most monstrous Hypothesis, abounding with very many Contradictions, has ever been made and defended by rational Men, not to say that it should have crept into the Christian World; but its inauspicious (Birth) and Origin is owing to worse, more incredible and barbarous Ages.

§. LXXXVIII. God has even from Eternity elected some Persons unto Salvation (§. xxxix), and applies Grace to them in Time, and indeed both externally and internally (§. lxviii.).

Now if these Elect are considered jointly, both in and throughout all Time, and as dispersed over all the Earth, yet as united both to one another, and to Christ by Faith, thence arises the Consideration [or Idea] of a Church and particularly *the internal and invisible Church*. But if they be considered, in as far as they promiscuously hear the Word of God with others, and as they have the same external Service with others, thence arises or proceeds *the external and visible Church*. Therefore, *the internal and invisible Church* is the whole Assembly of the Elect, and Believers, who are not only called by the Word, but also by the Spirit; and this is *one holy, and catholic Church*. But the *external Church* is a Society of those, who called by the Word, profess the same Doctrine, and the same Service [or Worship]. And from thence arise many particular Churches, according to the differences of Times and Places.

§. LXXXIX. Man cannot come again into the Favour of God but by the Mediator (§. lix. lx), and only become a Partaker of the Righteousness of the Suerity by Faith (§. lxxiv.); nor can Man receive Faith and Conversion, unless the Grace of the Holy Spirit accedes (§. lxviii.); it is therefore certain, that *the Believers of the*
pre-

preceding Œconomies, as Members of the true Church, have been reconciled to God only by Christ, have been justified by Faith, and born again and sanctified by the Grace of the Holy Ghost: *Acts*, xv. 11. *Heb.* xiii. 8. *Gen.* xv. 6. *Psal.* cxliii. 10. Although according to the different Nature of the Œconomies [or Dispensations,] the Measure of Grace might be one Time more scarce, and another Time more plentiful.

§. XC. Furthermore, Since external Signs and Ceremonies are necessary for a continual Representation of Christ and his Death (§. lxxxiii.) therefore also, such kind of Signs were necessary for the Believers under the Promise and Law. And *such were the Sacraments and the Sacrifices, especially the bloody (Sacrifice):* By which as by so many Representations they could by Faith exhibit to themselves the future Messiah: we therefore make no Doubt, but that the Origin of them is to be derived from the divine Institution.

§. XCI. Since the Church is produced by the Word of God (§. lxxxviii.), *that must be the true Church, in which the preaching of the Word of God is heard in its Purity, and in which God is worshiped in a decent Manner according to the Rule given in Scripture.*

For which Reason there is no other Note, Mark or Criterion of the true Church necessary besides a Conformity to Scripture in Doctrine

Doctrine and divine Worship [or Service.] The very many Notes, or Marks, which the Papists alledge, they are found to be such, that partly they cannot be attributed to the Church of Rome; and partly that they are rather to be termed spurious Pelliatives. [than genuine Marks.]

§. XCII. If any particular Church be depraved to such a Degree, that it can no longer be called a true Church by Reason of the Corruption of Doctrine in Essentials, and also by Reason of the Idolatry of the Worship and Service (§. xci.), and when there is Danger of [losing] Salvation in it, then verily those, who are desirous of Truth, and their own Salvation, have a sufficient Reason, to go out of the Communion of such a Society [or Church,] and to cut off, and purge out again those Things which Ignorance, Superstition and a violent Desire of lording it over others, had introduced [into the Church,] and to reform and restore Religion to its primitive State of Purity. When our blessed Reformers did this, we judge they did it God leading them, insomuch that it is a most scurrilous as well as most injurious Invective to traduce and calumniate them as Schismatics, on this Account.

§. CXIII. The Church is a Society (§. lxxxviii.), therefore *it is necessary that there be Order in it.* But Order requires Regimen, and Governors. The principle Regimen, or Government does indeed belong to Christ, who is the most supreme King

King and Head of the Church, *Eph. i. 22.* Col. i. 17. But since the Church is also external and visible, it stands in Need of an external and ministrant Regimen or Direction, such as Christ delegated after the Apostles and Evangelist to the Pastors and Teachers, *Eph. iv. 11.* These, therefore, who under the Pretext of Christian Liberty, withdraw themselves from or refuse to submit, to such a kind of Church Government, expose the Peace and Security of the Church to huge Danger, and are deservedly blamed as Favourers and Promoters of Disorder or Confusion.

§.XCIV. But on the contrary, they, who convert Church Government as it were into a worldly Kingdom (or Empire), they, who withdrawing themselves from secular Power, (or Authority), place (or erect) an Empire in an Empire; they, who constitute an external monarchical Government of the Church endued as they suppose with divine Authority, they truly little consult the Salvation [or the Good and Safety] of the Church, and they also act against the Decrees of the supreme Ruler, *Matt. xx. 26. Luk. xxii. 25, 26.* and contrary to the ancient State of the Church, which was perfectly ignorant of that Species of monarchical Government, even to the Time of the impious Phoca.

§.XCV. Peradventure the Lot or [different] State of Popery may be not illly delineated in the following manner: Superstition, daily gaining Strength, generated, or begot it, the pompous

ous and hyperbolical Oration of the Fathers
resisting [at the same Time]; the daily growing
Ambition, and Degeneration of Church Govern-
ment, nourished and educated it, Ignorance and
Barbarity advanced it to full Age, and the very
Summit of Power, But by the Grace of God
the returning Studies and Teachers and Preachers
of the Divine Word, have reduced it to a de-
crepit Age. (i.e. weakened Popery.)

§. XCVI. *That the Soul is Immortal, and that
after this Life will be a Compensation of good and
evil Actions according to the Rigour of divine
Justice*, Reason teaches, (§.xcii.) and Scripture
fully confirms, *Eccl. xii. 7. Matt x. 28.*

Since therefore there is a future Place, not only for
Rewards, but also for Punishments, *they commit
a great Error, who say that the Souls of the Wicked
will be utterly annihilated*, Nor is it agreeable to the
Wisdom of God, that he should utterly anni-
hilate his own Work.

§. XCVII. If the Soul of an Elect Man has
made the most perfect Righteousness of Christ
his own by embracing it through Faith (§.lxxiv.),
if God also has imputed this Righteousness to
him, and of Course pardoned him all his Sins,
and presented him with the Right and Title of
eternal Life (§.lxxvi.), why should the Soul
after Death yet suffer some Penalties of Sin?
*why now already entirely purged by Justification,
should it need a further Purgation?* We cherish
a better Hope from Scripture, *Luk. xxiii. 43.*
2. Cor.

2. *Cor* v. i. The Error of a *middle State* of the Souls seems to have crept into the Church from the incautious Use of Pagan Philosophy. Plato held the Purgation of the Soul after Death, being destitute of the Knowledge of Justification.

And the Fathers, cultivated or studied the Platonic Philosophy, easily admitted this Hypothesis, as Origenes, Lactantius, &c. not sufficiently pondering the excellent Grace of Justification.

The Superstition conceived about the Necessity of public Satisfactions, and about the Prayers for the Dead, heightened, or aggravated this Error. Finally when the huge Lucre, or Increase of Money and Profit was perceived, (behold) *Purgatory* was constructed, or built, which, lest perchance it should be extinguished, it was strengthened and supported by the Council of Florence and Trent with Anathemas.

§. XCVIII. The Resurrection of the Body may, in some Wise at least, be conjectured from the supreme Wisdom (§. xi.), and Justice of God in as much as it is unworthy of his Wisdom to annihilate his Work, and his Justice seems to demand, that the Instrument of Sin, be also the Instrument of Punishment, (or the Subject of Punishment.) *But this Resurrection is more solidly evinced from the sacred established Principles of the Christian Theology: Viz.* because Christ in his Body has suffered the most excruciating Pains, and finally Death (§. lxiiv.)

that

that he might redeem the Bodies; and because the Holy Ghost also makes the Bodies of the Believers Temples of God. 1. Cor. vi. 4, 15, 19. Rom. viii. 11. Therefore it is asserted in Scripture in express Terms, Job, xix. 4, 6. Job. v. 28, 29. 1. Cor. xv. 54.

The Difficulties which are wont to be raised against the Resurrection of the same Bodies, viz. such as are taken from Maneaters, and the continual Effluxion of Particles, may be easily removed according to (or by) the Hypothesis of a certain *original Substance*, [the essential Part of the Body,] which Philosophers from actual Experiments made have found (to be) incorruptible.

§. XCIX. Since God Created the Creature, especially the rational Creature, to the Praise of his own Glory, and therefore at first gave him such Gifts both of Soul and Body, by which he might be apt, or able to glorify God (§. xlix); and since after that Man is rendered unfit for this by Sin (§. lvii.), but now by the Merits of Christ (§. lx.), and by the Operation of the Holy Spirit (§. lxxxiii.) restored, but this Restitution is not absolutely compleated (§. lxxxii.), it remains, that God will consummate, or perfect his Work in the Heavens, and that he will furnish and adorn his Elect with the most perfect faculties (and Powers) of glorifying Him.

H

And

And since Pleasure arises from the Intuitive Knowledge of Perfection, we do believe *that the future celestial Beautitude, or Happiness will consist in a continual Pleasure (arising) from the Sense of perfection, which Pleasure will be as great as the Creature is capable of.*

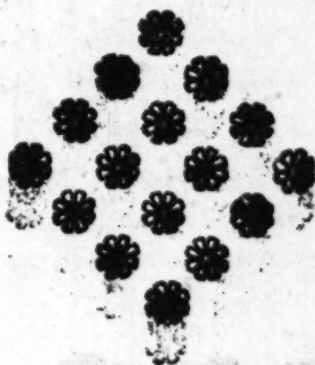
We do therefore (earnestly) expect with all true Belivers a distinct, (clear) and complete Illumination of our Understanding in the Contemplation of the Face of God, and his admirable Perfections, and Works ; likewise a most sacred Ardour of the Will, and all the mental Affections ; We hope for a most sweet Rest and Delight of Conscience in the (most ineffably blissful) Communion of [or with] God and thus the most sweet [the most exact, the most perfect possible] Harmony of all the Faculties [and Powers of the Soul and Body] in celebrating the Glory of the most supreme Divine Being. *Psal. xvi. 11. Job. 1. Cor. xiii. 12.*

§.C. Since the Justice of God most wisely observes the Connexion (that subsists) between good Deeds and Rewards, and evil Deeds and Penalties (.xiii.), it seems most highly suitable to him, *that there be in the World some different Degrees of Glory, and different Degrees of Punishment.* Yet is there not any Imperfection of Happiness to be feared neither : For every Vessel will be filled with Glory.

[55]

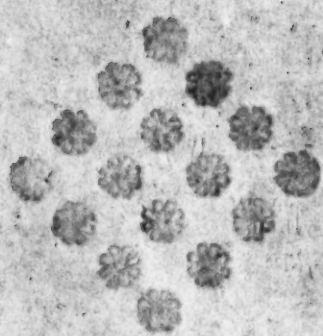
Glory in Proportion to its Capacity, nor will
there be any (one) Thing wanting to any one
unto Eternity,

F I N I S.



1. 22 1/2
in Proportion to its Capacity, not with
one be and (one) 29 1/2 02
and 29 1/2 02

F I N I S



DISCOURSE
ON
The GREATNESS,
AND
PRAISE
OF THE
LORD,

Composed and delivered,

By GERRIT LYDEKKER, *M. B.*

NEW-YORK,
Printed by Samuel Brown, at the Foot of
Potbaker's-Hill, between the New-Dutch
Church, and Fly-Market. 1766.



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DISCOURSE, &c.

PSALM, cxlv. 3.

Great is the LORD, and greatly to be praised.

MAY the Uncreated, Eternal, only, True, Omnipotent, Allsufficient, infinitely Great, infinitely Good, and most transcendently glorious JEHOVAH, be graciously pleased to do for, and give to this Auditory, now in a solemn Manner convened, *exceeding abundantly above all that we ask or think*, for the Sake of the infinitely meritorious Passion, and absolutely perfect Attonement of his most dearly beloved Son our LORD and SAVIOUR, JESUS CHRIST, only to the Honour, Glory and Praise of his own great Name, *which is exalted above all Blessing and Praise.* AMEN!

Of Him, and through Him, and to Him are all Things; To whom be Glory for ever. Amen.

This

This most important Lesson occurs *Rom. xi. 36*

(1) By *all Things*, which are here said to be *of, through and to Him*, that is, to God, we may in general understand, not only the eternal, immutable, divinely wise, very best and most perfect possible Decree of God ; but also the Execution of the same in the Creation, and everlasting Conservation and Government of all Things for the Manifestation of his own Glory. I say, *Everlasting* Conservation and Government of all Things, or of all Creatures : For that the Divine Providence is exercised *eternally* in the Execution of the Divine Decree, and *everlasting* Heaven, an *everlasting* Hell, not to say, Reason, Scripture, the Attributes and very Nature of God, all render incontestibly and most infallibly certain. Most admirable, most perfect, most holy, most divine Decree ! And how most amazing to reflect, that whatever has been, whatever is, and whatever shall be even throughout all the Ages of a never never ending Eternity, should have been therein foreordained, immutably fixed, and consequently foreseen by the most blessed GOD even from *all* Eternity !

(2) But more particularly, By *All Things*, we understand all Creatures without any Exception whatsoever, which constitute the regular, harmonious, beautiful, grand, glorious, and most perfect possible System of Heaven and Earth, or of the whole Universe. Now

when

When the Apostle affirms that all these Things
 of God, he evidently teaches us, that God
 the omnipotent Creator of the Universe.
 certainly the Bible frequently attributes the
 great Work of Creation to the Almighty God.
In the Beginning, says the sacred, and most
 ancient of all Historographers, Moses. *In the
 Beginning God created the Heavens, and the
 Earth.* Gen. i. 1.

But since the eternal God intended, or designed
 by and in the Creature or the grand Universe,
 to manifest and display his infinite Greatness
 and most divine Excellency to rational Crea-
 tures; and as this grand Intention could not be
 carried into Execution, nor this glorious Design,
 and most Supreme End of all Things, fully
 compassed, unless God constantly preserved,
 supported and governed all Things: For so the
 deep Wisdom, great Power, and infinite Good-
 ness of God could not be duly contemplated by
 intelligent Beings in the Universe, that perfect
 and most Glorious Mirror of the Divine Per-
 fections; yea, that eternal Monument of all the
 infinite Glories of the Most Supreme Being;
 I say, from these important and most weighty
 Considerations, it became absolutely and indis-
 pensably necessary, that God, by his wise and
 powerful Providence, should also support, keep,
 direct, govern and over-rule *All Things*. And
 this, without all peradventure, is the true Rea-
 son why the Apostle adds, that all Things are

by

by Him. That God Supports all Things by Providence, or by the Nod of his Omnipotence is most indubitably certain from the Conduct and Testimony of the Elders, See Rev. 10, 11. *The Four and Twenty Elders fall down before Him that sat on the Throne, and worshipped Him that liveth for ever and ever, and cast their Crowns before the Throne, saying, thou art worthy, O Lord, to receive Glory, and Honour, and Power: For thou hast created all Things, and for thy Pleasure they are, and were created.*

Most certainly, that God is the Creator, Supporter, Preserver and Governor of *All Things* or of the whole Universe, is abundantly manifest from the absolute Omnipotence of his Will, by which he does all Things. For suppose the Deity should will that innumerable Millions of Millions of Globes, and each ten thousand Times larger than the terraqueous Globe we inhabit, should be immediately created, or produced from Nothing; lo! They would all be constrained to exist, and appear, by Reason of the irresistible Power of his Will. Suppose, furthermore, that the Deity were pleased, that all this great Number of most enormously vast Spheres, should move in certain Orbits with a Degree of Celerity, far outstripping that of a Cannon Ball for a certain limited Space of Time; and that they should then all be utterly annihilated; behold all would necessarily

ecessarily and most certainly come to pass, or be
 done and effected by the same most absolute
 Omnipotence of the Divine Will! Hence it
 is certain, that whatever God Wills concern-
 ing the Universe, that now exists, must be done.
 But it does not only manifestly appear from
 the absolute Omnipotence of the Deity, that
 Things are governed and over-ruled by the
 Providence of God, but also from many ex-
 cellent Texts of this most Holy Bible, but studious
 Breviety, I shall cite but one only, which oc-
 curs *Dan. iv. 34. All the Inhabitants of the Earth*
are reputed as nothing: and he doeth according to
his Will in the Army of Heaven, and among
the Inhabitants of the Earth: and none can stay
his Hand, or say unto him, what doest thou?

But since God is not only wise, but the very
 Perfection of Wisdom itself, He must most
 certainly have had a certain ultimate, and most
 supreme End in View, not only in his most
 perfect Decree, but also in the Execution of the
 same by the Creation, Conservation, and most
 Supreme Direction of *All Things*. And what
 End can this possibly be, I beseech you, but
 the very highest, very greatest, and most perfect
 possible Honour, Praise and Glory of his own
 great Name! Most certainly *All Things* are
 subordinate to, and concenter ultimately in the
 Glory of God. Hence the wisest of all mere
 Men, Solomon affirms, that *The Lord hath*
made all Things for himself: yea, even the Wicked
for

for the Day of Evil. Prov. xvi. 4. And there is without doubt the real Reason why Pa-
 finally superadds, and roundly avers, that *All Things are To Him*: To whom be Glory for ever and ever. Amen!

Surely, Auditors, if we do attentively contemplate the Decree, or God's internal Work, together with the Execution of the same by Creation and Providence, or God's external Work in a Word, if we do wisely and duely survey the general Œconomy of God, both in the Kingdom of Nature and Grace, and also the exact, perfect, sweet, universal, eternal and most glorious Harmony of *All Things*, we will clearly perceive, and be constrained to acknowledge the infinite Greatness, and most Supreme Praiseworthyness of JEHOVAH, and at the same Time to adopt, with the very utmost Cordiality, the sublime Doxology of our inraptured royal Poet, crying; *Great is the Lord, and greatly to be praised.*

In the preceding Context the Psalmist had testified his sincere Intention to glorify God both in Time and Eternity, saying; *I will extol thee, O my God, thou King; and I will bless thy Name for ever and ever. Every Day will I bless thee; and I will praise thy Name for ever and ever.* The Reason, Motive and Propriety of this his Conduct, are given, and found in our Text: *Great is the Lord, and greatly to be praised.*

These

These few, but most important Words, comprehend in them, the only true and solid Basis, together with the whole Practice of the pure and unspotted Religion, or most reasonable Service of God. Insomuch that the Words of our Text constitute a most elegant, and complete Summary of genuine Theology, both Theoretical and Practical.

And to the End that we may be the better enabled to frame unto ourselves more distinct Ideas, and enter more deeply into the Spirit of this comprehensive and most glorious Subject, we will take particular Notice of two general Heads, into which the same may be most naturally divided; viz. we will consider, and attempt to explain a little,

I. First, the grand Object.

II. Secondly, the Exercise demanded concerning the same.

O Lord the Righteousness of thy Testimonies is Everlasting: Make us to understand them, and we shall live. Amen!

I. First. then, the great Object, concerning which the Psalmist makes mention, is the *Lord*. In the original Text we find the Name *Jehovah*, that is, Being, or He, who shall be: For this Name is derived from the verb *HA-VAH*, to be. So that the Name *Jehovah* signifies that uncreated, eternal, every Way perfect, and most supreme Being of God, who has The Cause and Reason of his own Existence in

B

himself

himself, and not in any Thing without himself. From this infinite Being all Creatures derive their Existence. This Name JEHOVAH also teaches us, that God will keep his Covenant, made with Man inviolate for ever by an absolute Verification of all the Promises and Menaces of the same. In a Word, JEHOVAH is that infinitely excellent, eternal, and most tremendous Spirit, even the *Lord, who is, and who was, and who is to come, the Almighty.* Rev. i. 8.

And as JEHOVAH, here translated by the Word LORD is the greatest and most glorious Name of the infinite and eternal Godhead, it is not to be given to any Creature. Therefore the Lord himself says: *I am JEHOVAH; that is my Name: And my Glory will I not give to another, neither my Praise to graven Images.* Isa. xlii 6. Wherefore the Psalmist also says; *That Men may know that thou, whose Name alone is JEHOVAH, art the Most High over all the Earth.* Psal. lxxxiii. 18.

No Wonder, then, that the Royal and most sweet Singer of Israel pronounces Him (Jehovah) GREAT.

By the GREATNESS of *Jehovah*, we are, in general to understand the absolute infinitude of all the Divine Attributes and Perfections. Or it is that far more exceeding and eternal Weight of God's Glory, by reason of which he is Infinitely more than worthy of all possible Praise

Praise, Homage and Service, from *all* Creatures ;
 Yea ! by Reason of which he is infinitely ex-
 alted, being the Most High God, even above all
 Blessing and Praise. Thus it is explained to us,
Dent. v. 24. Where *Moses* informs us, that
 the People had said : *Behold the Lord our God*
hath shewed us his Glory, and his Greatness.
 King *David* gives us the very same Exposition,
 saying ; *Thine, O Lord, is the Greatness, and*
the Power, and the Glory, and the Victory, and
the Majesty, &c. 1. Chron. xxix. 11.

But in Order to make a more full and clear
 Exhibition of the infinite Greatness and most
 tremendous Glory of JEHOVAH, we will
 take Notice of, and humbly attempt to explain a
 little the following Particulars, viz.

I. First, the Perfections of God in general.

II. Secondly, the most sacred Names of God,
 which are significant of his immense Greatness.

III. Thirdly, how God has displayed his
 Greatness in the Works of Nature. And then,

IV. In the fourth and last Place, how God
 has manifested the infinitude of his most Divine
 Greatness in the grand Work of eternal Re-
 demption.

In the Discussion of these particular Heads,
 shall be extremely studious of Brevity.

I. In the very first Place, then, we are briefly
 to take Notice of the Perfections of God in ge-
 neral. Not, Auditors, that there is a Plurality
 or great Number of Perfections in God, really
 distinct

distinct from each other. Not at all. The positive Infinity of the Divine Nature, cannot possibly admit of any such Thing. The Reason is extremely obvious : For if the Divine Essence consisted of a Plurality of Perfections, actually distinct from each other, or essentially different ; it would inevitably follow, that these Perfections would be either finite or infinite Perfections, or Things. But finite they could not possibly be ; since finite Things cannot possibly constitute an infinite Thing, or Perfection ; for this plain Reason, among others, that they would then give what none of them has, viz. Infinity. Infinite Perfections, or Things essentially distinct from one another, they could not possibly be supposed to be : Because, if infinite Perfections, or Things, essentially distinct or different from one another, were to constitute the Essence or Nature of the Deity, then God would be more than Infinite, which is infinitely absurd, and utterly impossible in the very Reason and Nature of Things. So that the real and most positive Infinity, or the most absolute Infinitude of the Divine Being cannot possibly admit of a Plurality of Perfections, really and essentially distinct, and different from one another, nor of any Defect, or Addition. Inasmuch that it is an infinitely certain Truth, that the Essence of the Deity is, in the most rigid, and absolute Sense of the Term, Simple. And (which is in Fact one and the same Thing) that

there

There is but one only infinitely great and most absolute Perfection in the uncreated and eternal Essence of the most Supreme GOD. Now this most simple, and infinitely perfect Essence of the Deity, is variously surveyed and nominated, according to the Different Relations he stands in, and bears to various Objects. And hence we attribute a Plurality of Perfections to the One only, undivided, most single and most simple Being of the Most High God.

This Remark premised, we shall most humbly attempt to explain a little the Perfections of God in General.

And in order to do this in the most suitable Manner, we will, in the first Place, give a most brief Definition of God.

God (let our Lips tremble while our Mouth utters the most holy Name) is an uncreated, eternal Spirit of absolute Perfection, and infinite excellency. Or God is a most incomprehensible Being, possessed of all essential, or absolutely real, and infinite Perfections, at once. Or we may define God more briefly, by saying; God is an infinite Spirit. That God is Infinite, or that positive Infinity is the most adorable Attribute, or Perfection of GOD, is a most indubitable Verity. For if we suppose that God is not Infinite, or that his Essence is circumscribed, or limited by any boundary at all, then the Cause or Reason of this boundary or Limitation (for nothing can possibly be, exist, or be done without a sufficient cause and Reason)

son) must be either in, or within God himself or without himself.

In himself the Cause and Reason of any Limitation of his Nature cannot be, whether we consider Him as Self-dependent, or Self-existent, and Independent; or finally, whether we contemplate and consider the Nature of the Deity in general: Because the Nature of every one Thing, will as well, as easily, and equally, admit *these*, as *other* Limits. That is, Things may be more or less Perfect. Thus there are, and may be various Degrees of Wisdom, Power, Love, Goodness, and so forth, in a variety of Beings. Hence it is incontestibly evident, that the Cause and Reason, why the Nature of the Deity should rather have *these*, than *other* Limits, cannot possibly be in God himself. Out, or without the Being of God, the Cause and Reason why he should be supposed to be circumscribed, or bounded by any Limits cannot be; Since he has not the Cause and Reason of any one Thing, that is in him, without himself in any other Being, as has been demonstrated already. Moreover he cannot possibly have the Cause and Reason of any Limitation of his Nature in any Being without himself, and that by so much the more, as there is nothing co-eternal with himself.

Therefore the Greatness of JEHOVAH is absolutely Infinite, and every one of his Divine Perfections, boundless.

Let the vast Creation revere, Let the whole
Universe

Universe adore this most absolute, this most
 divine, this most tremendous Infinitude of the
 eternal and most transcendently glorious JE-
 HOVAH, for ever and ever. Amen!

But to consider the Divine Attributes more
 particularly. From the positive Infinity of God,
 necessarily follows that he is Immutable.
 That the absolute *Immutability* of God, necessa-
 rily follows from his positive Infinitude, is ex-
 tremely manifest: Since only the Limits, or
 boundaries of Things are mutable or change-
 able, as the Learned well know. Hence it is
 certain, that God, who has no Limits at all,
 cannot possibly be obnoxious to any Immutation,
 Change whatsoever. Hence the unlimited,
 infinite God himself says; *I am the JE-*
HOVAH, I change not. Mal. iii. 6. The
 apostle also gives us the strongest Assurance of
 this, saying; *Every good Gift, and perfect Gift,*
cometh from above, and cometh down from the Father
of Lights, with whom is no variableness, neither
shadow of turning. See Jam. i. 17.

God is also *Eternal*. That an absolute Eter-
 nity is a Divine Attribute we read *Psal. xc. 1, 2.*
Lord, thou hast been our Dwelling Place in all
generations. Before the Mountains were brought
forth, or ever thou hadst formed the Earth and
World; even from everlasting to everlasting.
Thou art GOD.

For if God exists necessarily, or by Virtue
 of a Reason of his own Perfections, and is ab-
 solutely

olutely independent on any Thing without, or beyond himself, he must be *Eternal*, or without any Beginning, or any End of Existence. For if God were not necessarily existent from Eternity unto Eternity, it would be possible he should not exist or be, which is diametrically adverse to the absolute Necessity of his Existence.

But here we must observe, that the boundless Eternity of God is essentially and infinitely different from a Time that has no Beginning and no End: Since the absolute Eternity of God is necessary: But absolute Necessity utterly precludes all Mutability, and is subject to no Change at all. The absolute Eternity of God therefore, excludes all, and is obnoxious to no Succession of Time: Because all Succession implies Change, or Alteration; since those Things are said to succeed one another, which one begins, and another ends. But it is evident that none of these Things can possibly belong to the Eternity of JEHOVAH. So that the Eternity of God, is a Duration without any Succession of Time.

Now where there is no Succession of the Parts of Time, there all Things are, and do exist at once: and therefore all Things are *simultaneous*, or do actually exist at one Time in God. Hence the absolute Eternity of God is justly defined by *Boëtius*, as; *Interminabilis vita simul tota & perfecta Possessio*.

But furthermore, since God has the Cause and Reason

Reason of his own Being and Existence in himself, he must of Necessity be self-dependent, and independent on any Thing without himself. That Independency is the Attribute of God, or that God is Self-existent, and Self-dependent, Paul plainly teaches us, saying; *For who hath known the Mind of the Lord? Or who hath seen his Counsellor? Or who hath first given to him, and it shall be recompensed to him again? For of him, and through him, and to him are all Things: To whom be Glory for ever.* Amen. Rom. xi. 34, 45, 36.

Hence he is also said to be the *First, and the Last; the Beginning, and the End.*

Again, since all complex Beings must have had a Beginning, and may have an End; and since God has neither Beginning, nor End of Existence, it certainly follows, that God is not complex, but a most simple Being. At all Adventures, *Moses* supports the Unity, and absolute Simplicity of the Divine Essence, saying; *Hear, O Isarel, the Lord thy God is one Lord.* Deut. vi. 4.

And since God is a Spirit, yea a perfect Spirit, *John* iv 24. *Math.* v. 48. it follows that God has an infinite Understanding; or an infinitely perfect Knowledge; or that God is absolutely Omniscient. That absolute Omniscience is really and in very Deed the most adorable Attribute of the Deity, is a most certain Truth. For.

(1.) The Lord God perfectly knows himself; he perfectly knows all the infinite Perfections and most divinely glorious Excellencies of his own Being. And the three Persons in one God also know one another perfectly and most distinctly. The Saviour presupposes that the Father knows the Son, and the Son the Father, when he tells us, *Mat. xi. 27. No Man knoweth the Son, but the Father; neither knoweth any Man the Father, save the Son.*

The Holy Ghost also knows God perfectly. *For the Spirit searcheth all, Things, yea the deep Things of God. 1. Cor. ii. 10.* So that the Triune, most supreme and eternal GOD, has a most distinct, and absolutely perfect Knowledge of his own infinite Being, and most greatly tremendous Glory. But,

(2.) God also perfectly knows all that has been, all that is, all that will be, yea, all that can possibly be without, or beyond himself. Therefore the infinite Understanding or Knowledge of God may be well defined as, a most distinct, most clear, simultaenous, eternal, and absolutely perfect Representation of all existent, of all possible and even of all impossible Things, or of all Things without any Exception whatsoever. So that God not only knows perfectly whatever has been, and now is; but also whatsoever shall be even unto all Eternity, in the Grand Glorious, most Perfect, most Beautiful, and very best possible System of the Universe. Ye

God

God not only knows most perfectly what will actually happen in this Universe throughout all the endless Revolutions of Eternity; but also what might possibly happen in all the other possible innumerable Worlds, or Universes, and Things, throughout all Eternity. Most incomprehensible, all knowing, infinite, most divine Glance!

Most certainly numberless, and almost infinitely various are the Things, which do actually exist, and numberless is the variety of Changes, and Alterations, of which they are capable, or incapable: Numberless are the possible, and impossible Systems of Worlds, or Universes; and numberless are the possible and impossible Things, both Spiritual, and Material; and numberless are the possible, and impossible Alterations, or Changes of the same: Innumerable are the possible and impossible Situations of all these Things: Infinitely numerous, and various are the possible, and impossible Relations and Connections of all these Things, both material and immaterial, both moral, and natural. But above all these Things, most absolutely, every Way infinitely far exceeding great and most divinely perfect are all the uncreated and eternal Glories of the most Supreme Godhead. But nevertheless, however innumerable, however various, however infinite all those, and however DIVINE all these Things are, *Jehovah, the Lord God Omnipotent, ever knows them all perfectly.* For he knows what
ever

ever has been, he knows whatever is, whatever is not; whatever will be, and whatever will not be; whatever might be, and whatever might not be unto all Eternity. In one Word, God perfectly knows *All Things* even at once!

Hence we are told that *All Things* are *naked and open unto the Eyes of him with whom we have to do.* Heb. iv. 13. *God is greater than our Heart, and knoweth all Things.* John iii. 20. Hence Peter said unto Jesus; *Lord, thou knowest all Things; thou knowest that I love thee.* Joh. xxi. 17. Yea, the Understanding of God is absolutely infinite: For the most evangelical Prophet Isaiah says, Chap. xl. 28. *Hast thou not heard, that the everlasting God, the Lord, the Creator of the Ends of the Earth, fainteth not, neither is weary? There is no searching of his Understanding.* No Wonder then that the Psalmist, struck with the very deepest Astonishment at the absolute Omniscience of the Most High God, should cry in extasy: *Great is our Lord, and of great Power: His Understanding is Infinite.* Psal cxlvii. 5.

With God there is also an infinite Profundity of perfect *Wisdom*, Yea, God is absolutely *All-wise*. The Wisdom of God is that divine Attribute, or Perfection, by which God perfectly knows and understands all Things in their Relations, Connexions, Effects and Consequences. What an infinitely great, excellent, incomprehensibly glorious, and most divine Attribute

te is this ! Let us all adopt the inimitably beautiful, very grand, and most highly emphatical Examination of an inspired and enraptured Apostle ; *the Depth of the Riches both of the Wisdom and Knowledge of God ! How unsearchable are his Judgments, and his Ways past finding out !* Rom. xi. 33..

But furthermore, as God is an infinitely Great, and most perfect Spirit, he is possessed of an Omnipotent Will. Therefore Jehovah Himself said unto Abram ; *I am the Almighty GOD, walk before me, and be thou upright.* Gen. xvii. And elsewhere ; *All Things are possible with God.* See, *Math. xix. 26.* This infinite Power, or absolute Omnipotence of the Godhead, is by Job most elegantly, and pathetically termed, *the Thunder of God's Powers.* See Job. xvi. 14. *Lo these are Parts of his Ways ; but how little a Portion is heard of him ? But the Thunder of his Powers, who can understand ?*

This eternal, this infinite, this Divine, this inconceivable, and most highly tremendous Thunder of absolute Omnipotence, challenges the most unshaken Affiance, and all possible Confidence at our Hands.

But in order to enlarge, ennoble, and render as striking the Idea of God's Omnipotence as it can ; it will be proper to remark, and observe to you, that God does do, and effect all Things by his Will, and, consequently, that he does all Things with perfect Ease, and Facility.

For

For we do all know well, that it is the most easy Thing imaginable even to frail, impotent Creatures to will any Thing.

But if the most frequent Volitions, if the strongest Exertions, and most violent Efforts of the Will be not so much as difficult or tiresom even to *created, temporal, impotent, mutable, finite, imperfect Spirits, or Beings*: How then, I beseech you, can it possibly be so to the *uncreated, eternal, omnipotent, immutable, infinite, perfect Spirit or Being*? Hence it is incontestably evident that the everlasting God has at first created, and still, yea ever preserves, supports and governs the most prodigiously vast Universe by the bare Nod of his omnipotent Will; and, consequently, with perfect Ease. How great the Work! How great the Ease. But how most terribly great, how most *Divine* vast the Power, that does this Work, with this Ease, even without any trouble at all?

At all Events, suppose (for a further Illustration of the Matter) the omnipotent God were pleased to create out of nothing, as many Systems, as there are indivisible Particles or Atoms in our terraqueous Globe, and suppose all these countless Systems, millions of millions of Times larger than our Solar System. Or even suppose (for no Hypothesis can possibly be extravagant here) God were pleased to produce or create immediately from mere nothing, more infinitely more than all Men, and all Angels
act.

actually can, or even more than all possible Creatures,
 (if created) might imagine unto themselves even
 to all Eternity : (For God does most certainly
 now, and is perfectly able to do, infinitely
 much more than all possible Creatures and finite
 beings can possibly represent, or imagine to them-
 selves;) Behold, the bare Nod of God's om-
 nipotent Will would, even in an Instant, with-
 out any the very least Difficulty, Trouble, or
 feariness at all, do, Effect, perfectly accom-
 ish, and finish *all*. For the Thunder, the
 unknown *divine* Thunder of absolute Omnipot-
 ence knows no Impossibility, knows no Diffi-
 culty at all. Let the strongest and very bold-
 imagination, shudder at this infinitely violent
 power of the Most High God. Yea, let the
 whole Creation quake; let the great Universe
 tremble like a *Leaf*! Let Guilt, most especially,
 aggravated, black guilt stand Thunder-struck,
 and let bold Offenders duly consider, to what
 most divinely fierce Thunder their most atroc-
 ious Crimes bid Defiance, what most fearful
 vengeance they provoke, and to what most
 horrible Fury they expose their defenceless Souls.
 But let all the Children of true Piety, put all
 their Trust in Him, who is altogether as *wil-*
ling, as he is *able* to make them most supreme-
 ly happy for ever and ever !

Much more might be said here with Refer-
 ence to the absolute omnipotence of God.
 But as finite Beings cannot possibly traverse the
 infi-

infinite Kingdom, or Region of all possibilities even to Eternity, (for all Things are not only possible with ; but even perfectly easy to God, it would be utterly in vain for us, even to attempt with our Plumbet, to sound the bottomless profundity of this eternal Ocean. And in vain it would be to put all our Invention, and Imagination upon the Rack here : For the Omnipotence of the Godhead, like every other Divine Attribute, is absolutely incomprehensible and unsearchable.

But again, since God can neither love, nor desire, or will, any one Thing, but what his infinitely perfect Understanding exhibits and represents to himself as right, good, and ever best of all, and since God is at an infinite remove from all Imperfection, he must needs be perfectly Holy ; Yea, he is infinitely glorious in Holiness. Jehovah is Sanctity itself. Hence Moses in his infinitely sublime, and most divine Song, says ; *Who is like unto thee, O Lord amongst the Gods ? Who is like thee, glorious in Holiness, fearful in Praises, doing Wonders* Eod. xv. 11. Yea, so infinitely and most transcendently Holy is the Lord God Omnipotent, that he cannot even behold Sin. Hence the Prophet says ; *Thou art of purer Eyes than to behold Evil, and canst not look on Iniquity* Habakkuk i. 13. *Behold even to the Moon and it shineth not ; yea, the Stars are not pure in his Sight.* Job. xxv. 5.

See also *Job. xv. 15. Behold he putteth no trust in his Saints ; yea, the (very) Heavens are not clean in his Sight. and again Chap. iv. 18. Behold, he put no Trust in his Servants ; and his Angels he charged with Folly.* Wherefore even the most holy Seraphim themselves, most deeply impressed with the strongest, and liveliest Sense of the infinite Purity, and most divinely glorious Sanctitude of the eternal and most incomprehensible JEHOVAH, covered themselves all over, even from Head to Foot, and, with a loud and strong Voice, cry unto one another, saying ; *Holy, Holy, Holy is the Lord of Hosts, the whole Earth is full of his Glory.* Isa. vi. 3. “ The divine Sanctity is that pure Love of God, which is exactly proportionable to, and perfectly commensurate with the Quantity, or greatness of the Perfection and goodness of its Object.” Now since the greatness of the Perfection, and goodness of God, or of all the Divine Attributes, are absolutely infinite ; his Holiness must needs be infinite also.

God is also just, *Psal. xi. 7. For the righteous Lord loveth Righteousness ; his Countenance doth behold the upright.* The Justice, or Righteousness of God, is his most sacred Will, considered with Relation to the *moral Good*, and *moral Evil* of all the Actions of rational Creatures, by which, he loves and will reward the good ; and hates, and will inflict condign

Punishment on *these*. And hence we infer, that the Justice of the Deity, is also an infinite Attribute, or Perfection.

God is also *Jealous*. Jealousy is a Mixture of Love and Indignation, or Anger. For it proceeds from a superlative Love, which Men bear to any Object, and is accompanied with a very intense, and most ardent Desire of wreaking their Vengeance on all those, who injure that beloved Object, or who endeavour to snatch it away from the legal Proprietor. Therefore we understand by the Jealousness of God, his most holy Will, and fixed Determination, to defend effectually the Honour of his own great Name, which he loves most tenderly, whenever it is dishonoured, or affected with Disgrace by the Sinner. For the Term is evidently used to indicate or point out to us that most supreme, infinitely great, and most ardent Love, which the Lord God bears to himself, by which he is absolutely and unalterably determined, to support, defend and maintain the Honour of the most divine Glory of all his infinitely excellent Perfections inviolate for ever, and ever. *For the Lord, whose Name is Jealous, is a jealous God. Exod. xxxiv. 14.* It is also Significant of the vindictive and most awful Fury of the Almighty God against all those, who attempt to rob him of his Honour: *For the Lord thy God is a consuming Fire, even a jealous God.*

od. Deut. iv. 24. And God himself says :
For in my Jealousy, in the Fire of my Wrath,
have I spoken ; surely in that Day there shall
be a great Shaking in the Land of Israel. Exek.
 xxviii. 19.

The sacred Scriptures also attribute Anger
 to the Almighty God. Not indeed Anger pro-
 perly so termed, or such Anger as implies any
 commotion of Mind. By no Means ! For
 we do easily perceive, that such Anger, as is
 accompanied, or attended with any Disturbance,
 or Perturbation of Mind, cannot possibly be
 ascribed to the holy, immutable, and impassible
 Essence of the Deity. God is independent,
 and always infinitely pleased, and most per-
 fectly happy in himself. The Perfections and
 greatness of the Deity are absolutely infinite
 and eternal, and therefore can never admit of
 any Addition or Defect. Which Consideration
 ought to teach us to set a low Estimate on our
 highest, and most perfect Performances, and
 on our selves, and all we can do, less than Nothing,
 and Vanity itself. Therefore in general, when-
 ever any Emotion, Perturbation, or Affection
 of the Soul is attributed to the Deity, it must
 always be understood in a Manner consistent
 with the Nature of God, or consistent with
 the absolute impassibility and immutability of
 his most adorable Essence, that is we must
 understand it with Reference to the *Effect*,
 not the *Affection*. This premised, we give the
 follow-

following Definition of God's Anger; viz. The Anger, or Wrath of God is his most holy Will to Punish Sin, and the Punishment of Sin itself. For since God bears an infinite Affection to all the infinite Attributes, and perfect Rectitude of his own Nature or Being, he cannot but hate, and punish every Thing that dishonours him. At all Events, *God is jealous and the Lord revengeth; the Lord revengeth and is furious; the Lord will take vengeance on his Adversaries; and he reserveth Wrath for his Enemies.* Nahum. i. 2. See also the 6th Verse of the same Chap. *Who can stand before his indignation? And who can abide in the fierceness of his Anger? His Fury is poured out like Fire and the Rocks are thrown down by it.*

Truth is another Attribute of God. Jer. xi. 10. *But the Lord is the true God.* Numbers xxiii. 19. *God is not a Man that he should lie neither the Son of Man, that he should repent. Hath he said, and shall he not do it? Or hath he spoken, and shall he not make it good?*

God is also possessed of boundless Goodness. Psal. cxv. 9. *The Lord is Good to all: And his tender Mercies are over all his Works.* This divine Goodness is also termed Love, Grace, Mercy, Longanimity, and Patience.

God also has an infinitely perfect, immortal, and eternal Life. Hence he is called the most positive, emphatical, and perfect Sense of the Term, the living God. See Jer. xx.

But

ut the Lord is the true God ; he is the living
 God, and an everlasting King : At his Wrath
 the Earth shall tremble, and the Nations shall not
 be able to abide his Indignation. The Life of
 God consists in the infinitely perfect Activity,
 Operation or Agency of his boundless Under-
 standing, and Omnipotent Will. The great
 Professor *Lampe* tells us that the Life of God
 is the Basis of all the divine Attributes.

The Bible also attributes perfect Freedom,
 Liberty, and Sovereignty to the Will of God.
 Of this perfect Liberty, and infinite Sovereign-
 ty of God's Will we read Dan. iv. 35. *And*
all the Inhabitants of the Earth are reputed as
nothing : and he doth according to his Will in
the Army of Heaven, and among the Inhabi-
tants of the Earth : And none can stay his
Hand, or say unto him, what doest thou ?

Moreover, since God is infinite, he must
 needs be immense, or omnipresent also. The
 perfect Immensity, or Omnipresence of God,
 is taught us : *Psal. cxxxix. 7, 8, 9, 10. And*
1. Kings viii. 27. But we are by no Means
 to confound the Idea of the divine Immensity,
 or Omnipresence, with that of Extention. For
 Extention is an essential property of Matter.
 The great Prodigy of Learning, I mean Profes-
 sor *Wytenbach* says ; Since God acts not other-
 wise, than by a most simple and infinite Act of
 his divine Understanding and Will, he is om-
 nipresent, in as much as he represents all Things
 with-

without Exception to himself together at once, and as he sustains, moderates and governs them by his most potent Nod. (See Sect. 6.)

But finally, since God is Infinite, he must be incomprehensible. For finite Beings (as all Creatures are) can never possibly comprehend the positive and every Way Perfect Infinity of God. The absolute incomprehensibility of the Godhead, is most strongly, and very lively painted to us by Zophar, saying: *Canst thou by searching find out God? Canst thou find out the Almighty unto Perfection? It is as high as Heaven; what canst thou do? Deeper than Hell! what canst thou know? The Measure thereof is longer than the Earth, and broader than the Sea.* Job xi. 7, 8, 9.

Now all these infinite Perfections, and most divine Excellencies taken together, or collectively, do, as it were, constitute the Sum total, even the infinitely, yea, the most divinely glorious greatness of the eternal, and most supreme JEHOVAH.

II. But, Secondly, we are briefly to explain the most sacred *Names* of God, which are significant of his immense Greatness.

The Names of the eternal God, which occur in the Old Testament, are the following, viz. (1.) *Jehovah* (2.) *Jah* (3.) *Adonaj* (4.) *Elohim* (5.) *El* (6.) *Shaddaj* (7.) *Gneljoon*. All Which Names are Hebrew.

In the New Testament we have these Names,
viz.

2. (1.) *Theos*, God. (2.) *Kurios*, Lord.
 (3.) *Despotees*, rendered likewise by the Eng-
 lish Name Lord.

(1.) The great Name *Jehovah*, we have ex-
 amined already.

(2.) *Jah*, rendered by the Name of Lord,
 teaches us that God cannot deny himself by
 doing any Thing unworthy of himself.

(3.) *Adonaj*, likewise rendered Lord inti-
 mates, that God is the firm Basis, and Support
 of all Things in general; and of his beloved
 Church, in particular. Heb. i. 3. *Who, being
 the Brightness of his Glory, and the express Im-
 age of his Person, and upholding all things by
 the Word of his Power.* Matt. xvi. 18. *And
 I say also unto thee, thou art Peter, and upon
 this Rock I will build my Church; and the
 Gates of Hell shall not prevail against it.*

(4.) *Elohim*, God, does, according to the
 vast primogenial importance of the Word, sig-
 nify the Triune, allsufficient and sworn God of
 the Covenant. Ezek. xvi. 8. *Now when I pas-
 sed by thee, and looked upon thee, behold, thy
 time was the Time of Love, and I spread my
 skirt over thee, and covered thy Nakedness: Yea,
 I swore unto thee, and entered into a Covenant
 with thee, saith the Lord GOD, and thou be-
 camest mine.* See also Heb. vi. 17, 18. *Where-
 in God willing more abundantly to shew unto the
 Heirs of Promise the immutability of his Coun-
 sel, confirm'd it by an Oath: That by two im-
 mutable*

mutable Things, in which it was impossible for God to lie, we might have a strong Consolation who have fled for Refuge to lay hold upon the Hope set before us.

(5.) *El, God.* Some Theologians say that the Name *El*, signifies the *Mighty God*. But others deny this; and are of Opinion that *El* is a Name, which signifies, in general, the infinite divine Being, as the English Name *God* does.

[6.] *Shaddaj*; The Almighty, or the allsufficient God. Gen. xvii. 1. *I am the Almighty God, or the allsufficient God.* Inasmuch that the Name *Shaddaj*; indicates, or points out to us the inexhaustible Fullness, yea the infinite the most Divine superabundance of the Allsufficiency of the omnipotent, and eternal God.

[7.] *Gneljoon*, the most High, or the most high God. For God's blessed and most glorious Name is exalted infinitely high above all Praise. *Neb. ix. 6.* Hence *Abram* said to the *King of Sodom*, *I have lift up mine Hand unto the LORD, the most high God, Possessor of Heaven and Earth.* Gen. xiv. 22.

The glorious Greatness of the divine Attributes and Perfections, of which the most sacred Names of God are declarative, are chiefly manifested, and displayed in the Saviour *Jesus Christ*, and in the grand Work of Redemption by him accomplished. And this verily, is the Reason why *Christ Jesus* himself, is frequently called

led the *Name of the Lord*. Prov. xviii. 10.
The Name of the Lord is a strong Tower.
The Righteous runneth into it, and is safe. But
 more of this anon.

III. And now in the third Place, we will
 briefly shew you, how God has display'd his
 awful Greatness in the Works of Nature.

But in order to frame unto ourselves more
 just and enlarged Ideas of the sublime *Wisdom*,
 almighty *Power*, and infinite Goodness of *Je-*
hovah, displayed in Creation, or the Works of
 Nature, we ought duly to consider, that there
 is an infinite *Distance*, or *Difference* between
 mere *Nothing* and *Something*; between real *Es-*
sence or *Being*, and *Non-Entity*, *Non-Existence*,
 or *not Being*, (not to say between mere *nothing*,
 and a most perfect *Universe*.) Consequently
 nothing less than infinite *Power*, or absolute *Om-*
nipotence can produce *Something* out of *Nothing*.
 And we ought to consider also, how infinitely
 various the Modes, Properties, Qualities and
 Combinations are, of which corporeal Beings
 and Things are capable, and that God knows
 all these perfectly well. Now it is abundantly
 manifest, that the very shrewdest and most able
 Philosopher does not know the (precise) Quan-
 tity, Weight, Shape, Form, Quality and par-
 ticular Modality of one indivisible Atom. How
 great then must the Knowledge and Wisdom
 of God be, who Perfectly knows the Quan-
 tity, Weight, Shape, Form, Quality and
 E par-

particular Modality of every Atom in the Universe ; and also knows most perfectly well all the different actual and possible Quantities, Weights, Shapes, Forms, Qualities, Magnitudes, Combinations, Numbers, Modalities and Connections of all the Particles, Beings, and Things in the whole material Universe ? Not to speak a Word here concerning the still higher Displays of the divine Perfection in the Creation of the World of Spirits, or immaterial Beings, which are of a much more noble and exalted Nature. How incomprehensible and amazing, that the eternal Jehovah, by a mere *Volition*, and, consequently, with perfect Facility, has at first created out of Nothing, and eternally preserves, and governs a most grand, most perfect, most glorious, most beautiful Universe !

Surely, Auditors, the infinitely amiable and most Tremendous Perfections of God are very illustriously display'd not only in the instantaneous Work of Creation ; but also, and most especially in the incessant, eternal, omnipotent, and infinitely benign Work of Conservation or Providence, supporting, governing and over-ruling all Things in the most perfect and very best possible Manner.

And as the Doctrine of Creation, and Providence, is not only a favourite Subject to me but also a Doctrine of the last Importance to all who are really willing and desirous to know and
praise

praise Jehovah as Great, and Good, I shall, for the Sake of the unlearned, be somewhat particular upon the same.

And in order to affect our Hearts with the deepest and most lively Sense of the *Divine Greatness*, and Goodness, manifested in the Creation and eternal Conservation of the Universe, I must briefly premise, that *the great Universe, or whole System of all created Beings and Things, material and immaterial, is actually and really the very best of all the innumerable other possible Worlds, or Universes.* This seems to be evident from the Infinite Perfection of the eternal God.

The Reason why God has elected, and decreed the Creation, and eternal Existence of this Universe, is its being more perfect and better than all other possible Universes; and Things, all which the Deity sees and knows most clearly, most distinctly, most perfectly, and Simultaneously by a Science of simple Intelligency, as Divines speak.

The most perfect, and very best possible Universe, (to speak with a celebrated Professor of Philosophy,) is that in which there are the greatest of the most numerous, and the most numerous of the greatest Parts, all answering to one most supreme End, as far as can possibly happen in one World.

Or we may pronounce that the most perfect, and very best possible Universe, in which there are,

are, or which is composed of the most innumerable Species, Ranks, Classes, Orders and Varieties of Creatures, Beings and Things, all agreeing and answering to, or ultimately concentering and terminating in one most supreme and very best possible End, as far as can happen in one Universe.

Or in other Words, we may affirm that to be the best World or Universe, which is best calculated, or has the highest aptitude to promote the Glory of the Great Creator, and the Happiness of his Creatures. For the Universe is an Instrument, and Medium of God's Glory and Man's Felicity.

Now all the constituent Parts of the Universe being real Things, they must either be Simultaneous, or successive; therefore in the greatest, best and most perfect Universe, there must be comprehended so many Simultaneous so many Successive, so great, so many, and such a Variety of real Things, as can possibly exist in the best and most perfect Universe that is to say, this Universe is in Extent, amplitude and upon the whole, actually the greatest most perfect, and very best of all possible Worlds, or Universes.

In this greatest and best of Worlds there obtains, and is in a great Measure discoverable the greatest Universal Connexion, the most regular Subordination, the exactest and most perfect Harmony Possible.

What

What a most glorious Mirror, and eternal Monument of all the infinitely excellent Perfections of God Jehovah is this grandest, most perfect, most regular, most harmonious, most beautiful, and very best possible System of the Universe! How most greatly ought we all to praise the infinitely great, infinitely good, and most divinely Beneficent Creator, disposer, Preserver, Director and Governor of all Things!

That God is the preserver and supreme Ruler, as well as the Creator of the Universe, is a certain and momentous Truth. For that which cannot exist but as the Production of another, cannot continue to exist but as the Production of another. It cannot be independent, self-dependent, self-existent. Therefore a great Writer affirms, that a Creation producing an independent Duration in the Creatures, is impossible; consequently not an Object of divine Omnipotence. So that it is an infallibly certain Verity, that an omnipotent and extramundane Power, produces and effectuates the Duration of the whole Universe every Moment, and Instant of its Duration. Therefore the Omnipotent Jehovah produces, or effectuates and causes the Duration or Continuation of the Existence of the whole System of all created Beings and Things in every successive Instant of all the Time the Universe exists.

Now

Now the Production of the Duration, is Preservation, or Conservation. Therefore God is the Conservator of the whole Universe.

Conservation is a real and continual Influx of God; because the Existence and Duration of the Universe cannot be the Effect of any finite Thing. This real and continual Influx of divine Power, which preserves the Being of the Universe, is Creation. Hence the divine Providence or Conservation, is not badly termed continual and eternal Creation of the whole Universe. At least we are constrained to allow that it is perfectly analogous to it. And I have already demonstrated, that the Being, Existence and Duration of the whole Universe, cannot but absolutely depend every instant of Time upon the Omnipotence of the divine God. Moreover, that there is an Exercise, yea, a most mighty Exertion of Power, Knowledge, Wisdom and Goodness absolutely necessary to preserve and uphold the Being of the Universe will admit of no rational Controversy. But is any Creature either conscious, or capable of such an Exercise, or Exertion of Power, Knowledge, Wisdom, and Goodness, as is absolutely necessary to preserve, uphold and govern the Universe? Surely no! Upon the whole, we may safely conclude, that whatsoever cannot exist but by Creation, cannot continue to exist but by Conservation.

Now it is certain from the Express Testimony

ies of God himself, that all the immanent and transient, or all the internal, and external Acts of God ; yea, in one Word, that all that God, and all that all Creatures ever have done, now do, and ever shall do hereafter, even all Things without Exception, work together for good to them that Love God in Sincerity.

The Bible also teaches that the infinite Creator, and the whole Creation, or Universe, are the eternal Property and Portion of God's People: For *all Things*, says Paul, *are yours*.

Therefore (since Conservation is, at least virtually, a continual and everlasting Creation,) God does actually give unto all Believers, who love him in Sincerity and most supremely, *All Things*, every Moment, and even every successive Instant of Time they exist. So that as many Moments, yea, even as many successive Instants or Points of Time as there will ever be in the *eternal Duration* of all Believers, yea, of the whole Universe, even so many innumerable Times they will receive from the all-conserving, all-supporting, and most divinely liberal Hand of God, *All Things* created and uncreated, even *All Things* without any Exception, Exemption, or Reservation whatsoever. For if all Believers, all Saints, and even all the whole Universe were not preserved in Being, or continued in Existence ; Believers could not possibly be the Receivers of any, much less the most happy Recipients of *All Good*. How shall we

we term that Stupenduous Act of divine Providence, by which the Almighty God conserves, upholds, and governs all Things. What is it with Relation to all Believers? Is it a continual, incessant, eternal, and most divine liberal Donation of all possible Good, yea of all Things, whether created or uncreated without exemption. It is the constant, perpetual, everlasting, infinitely good, infinitely perfect, infinitely great Gift of all Things, given with all most divinely sovereign Liberality, not only without any Merit, but even absolutely and most directly contrary to all the Deserts of the most unworthy Recipients or Receivers. Under what Manner of most unspeakable Obligation to God will this eternal Act of perfect miraculous and divine Goodness lay all the true happy Objects of God's Favour for ever and ever?

How strong, how wise, how good, how perfect, how great, how glorious; how infinitely amiable and tremendous, and O how greatly to be praised is Jehovah, that uncreated eternal Spirit, even that omnipotent Creator, Conservator, and supreme Governor and Giver of all Things, who does as it were, as many Times create for, give unto, and bestow upon all People, *All Things*, as there are indivisible Instants or Points of Time in an absolutely everlasting Duration. How infinite is the Number of infinitely Great, of most divinely Good, and most

most divinely perfect Gifts? Eternal Gift of infinite Gifts! Blessing of Blessings! Benefit of Benefits! Beautitude of Beautitudes! O how glorious is God in himself; and how glorious in all his Works? How infinitely, how most divinely far beyond, past, above all possible Things great, good, amiable, tremendous, adorable is Jehovah even from Eternity unto Eternity? Never forget this, O! Saints! And let your Hearts ever glow with the utmost Love, and all possible Gratitude towards God, whose essential *Greatness*, and actual *Goodness* are infinite, even from Eternity unto Eternity. And ye Sinners remember, that the jealous God, who is most terribly glorious in Holiness, is in the very Act of supporting, and conserving your very Existence, and blessing your Person, even while you are in the very Act of sinning against him. O let the infinite Greatness, and most terrible Majesty of God Jehovah, fill you with the utmost Confusion. And let his most divine Beneficence, and long Forbearance, lead you to deep Repentance!

As the Divine Providence is a most astonishing Act of Goodness; and a Matter of the utmost Importance and Use to Christians, considered in the Light I have endeavoured to represent, I hope the Learned will pardon the Proximity I may have used upon this momentous and delightful Subject. I have only reiterated,

F

I have

I have only been prolix, because I was intently desirous of being understood here by my unlearned and beloved Hearers.

But to proceed.

That God has indeed manifested his glorious Greatness in the grand Works of Nature, Scripture and Reason do evince abundantly. See Psalm xix. 1, 2. *The Heavens declare the Glory of God; and the Firmament sheweth his handy Work. Day unto Day uttereth Speech, and Night unto Night sheweth Knowledge.* See also Rom. i. 19, 20. *Because that which may be known of God, is manifest in them; for God hath shewed it unto them. For the invisible Things of him from the Creation of the World are clearly seen, and understood by the Things that are made, even his eternal Power and Godhead, so that they are without Excuse.* Most certainly, Auditors, the grand Universe, is an exceednig bright, and glorious Mirror of the infinite Perfections of God. For if we take but a cursory Survey of the stupendous Vastness, Variety, Harmony, Perfection, and Beauty of the Universe, we will be constrained to admire the infinite Wisdom, Power and Goodness of the adorable Creator. How highly admirable are the innumerable Ranks, or Classes of Beings, or Creatures! How great their Variety! How regular, how vast and stupendous is the Gradation from the minutest, vilest and most despicable *Insect*, *crawling in Corruption*, to the very greatest, and most

most exalted *Archangel, burning in Glory?* But as I must avoid prolixity, I shall only shew how the Omnipotence, infinite Wisdom, and Goodness of God, are manifested and displayed in the grand Works of Nature.

(1.) By the divine Omnipotence we understand, in general, the Power of bestowing Existence upon all possible Things, or the Power of producing Things from Nothing. Now this divine Omnipotence is most illustriously displayed in the Works of Nature; Since God has produced all Nature, or the whole Universe out of mere Nothing; and still preserves, supports, directs, governs, and over-rules the same by his almighty Will, or Providence. That God is really, and in very Deed the sole Creator, Preserver and Governor of the whole Universe, is incontestibly evident from the absolute Omnipotence of the Will of God. For by this absolute Omnipotence of the divine Will, it came to pass, that when God willed that this Universe should exist, it could not but exist. Thus also, since God wills that the Universe shall continue to exist, or persevere in its Existence, and be so and so governed, so, all must happen, the Nod of his Omnipotent Will being irresistible. And hence we learn that the whole Universe depends on the providence, or which is the same Thing, on the Will of the Almighty God, or that God is the sole Creator, Preserve and Governor of the whole Universe.

But

But to shew some what more particularly, how the Omnipotence of God is Displayed in the Works of Nature. And in Order to this, I shall produce an Instance or two from Astronomy, that sublime, darling and most favourite Science of all the Children of Art. Let us then only consider the two superiour Planets, viz. *Jupiter*, and *Saturn*.

Jupiter is, by the most celebrated Dr. *Nieuwentijt*, said to be 8000 Times larger than the whole Terraqueous Globe, which we inhabit. Now this vast Sphere is moved forty five Times, or Degrees swifter than a Cannon Ball flies in its utmost Rapidity from the Mounth of the Cannon. And hence it is demonstrated, and proved that the Power, which protrudes this Planet, is 432000 Times greater than that which is required, or necessary to thrust forward, or drive along our whole terrestrial Globe as swift as a Cannon Ball. Note, the Density of Jupiter and the Earth are here supposed to be equal.

But besides this inconceivably rapid, and most violent Motion of this Planet in its Orbit, it has another, equally astonishing about its own Axis. In so much, that every Point in its Equator moves more than 100 Times swifter than a Ball from the Cannon.

The most superiour of all the other Planets, namely, *Saturn*, is above 2000 Times larger than

an the Earth, and is drove along 20 Times
 faster than a Cannon Ball. Now if we Con-
 sider the various Powers, namely, the pro-
 pulsive, the centripetal, and centrifugal,
 which must act differently upon those Planets
 in Order to produce these different and most
 rapid Motions ; and if we farther reflect, with
 that most perfect Exactitude those various, and
 different Powers are attuned, or adapted,
 and adjusted to one another, in so much that
 the Motions of those enormous Spheres,
 are perfectly regular from Age to Age ; all
 these Things, say I, duly considered by us, we
 will be greatly surpris'd at the Power and Wis-
 dom of God. But if the Power and Wisdom
 of God, which is required to move these two
 Planets only, are so amazing ; with what most
 deep, most violent Astonishment, I beseech you,
 must we be struck, when we duly consider that
 most tremendous Power and Wisdom, which
 move, and for so many Centuries have moved
 with perfect Regularity, all the vast Spheres of
 the Systems of the whole Universe, of which
 according to some Philosophers, there may be
 numberless Millions ? At all Events, if we
 make a nocturnal Survey of the unclouded Starry
 Heaven, all flaming with the purest, brightest,
 highest Lustre, our very Souls will be over-
 whelmed with the profoundest Awe and Reve-
 rence, and at the same Time adore the Hand
 that made and formed the same. And here I

cannot but subjoin that solemn Injunction, and most sublime Doctrine of Jehovah himself which occurs *Isa. xl. 26. Lift up your Eye on High, and behold who hath created the Things, that bringeth out their Host by Number. He calleth them all by Name, by the greatness of his Might, for that he is strong in Power - not one faileth.*

(2.) The infinite Wisdom of God, is almost illustriously displayed in the great Works of Nature. Because the shortest and best Means are used to answer and compass the best Ends; and because all Things are subordinate to, or ultimately concenter, unite and terminate in the Glory of God. Again, if we consider the almost infinite Number of Things, which constitute the grand System of the Universe; and the infinite Number of Changes that happen every Moment in this universal World, of which is one and the same Thing, in every Element and Creature that constitutes the same; and that God yet certainly must know them all, we will be astonished. But we will be more surprized if we consider, that God does actually know all the Changes (tho' infinitely numerous) that ever have happened, or will happen in the whole Universe even unto all Eternity. But what will heighten our Astonishment to the very utmost, is, that God perfectly knows and sees, not barely, and only all other possible Worlds, (for there is an infinite Variety of

of Worlds, and an infinite Number of every one of these different Worlds, possible with Omnipotence ;) but also all their possible changes to all Eternity.

(3.) And finally the *Goodness* of the Almighty, allwise and omniscious God, is most gloriously displayed in the very grand, most perfect, and very best possible System of the Universe. Since all Things are visibly calculated and adapted to render Men most perfect, most happy, most merry. And what enlarges our Ideas of God's Goodness, is, that God has not only decreed from all Eternity, to create and bestow Existence upon us, and the whole Universe besides ; but also, that he has actually created us and the whole Universe out of nothing in Time, or at first : And also, that by his Almighty, and perfectly wise Providence ; or by the incessant, and everlasting Exertion of his divine Power, and divine Goodness, preserves, supports, and governs our Existence and that of the whole Universe. For the Universe cannot possibly exist an Instant without the Divine Providence, or Almighty Will of God, as has been demonstrated already.

I only add, that, since God has so gloriously revealed himself in the Works of Nature, it is a most flagrant Crime to neglect the Study of Nature, or, of *Natural Philosophy*, which is a most sublime, and most necessary Science. I say, to neglect the Study of the grand Works of

of Creation, is a Crime so odious, so flagrant, so infinitely abominable in the Eyes of Jehovah, that he will actually punish it with *eternal Death, and utter Destruction*. Hence the Lord declares himself, saying: *Because they regard not the Works of the Lord, nor the Operation of his Hands, he shall destroy them, and not build them up.* Psal. xxviii. 5.

IV. And now in the fourth, and last Place we will humbly attempt to shew, very briefly how God has manifested the absolute, and every Way perfect Infinitude of his most divine Greatness in the *Grand Work of eternal Redemption*.

When Adam, and in him all his Posterity were plunged into an Abyss of extreme Misery by Sin, *all Hope* seemed to be for ever lost. Yea, the State, Situation, and Condition of Mankind seemed to be utterly desperate. For the divine Law, which is infinitely holy, just, and good; (since it enjoins nothing but to love God most supremely, who is infinitely holy, infinitely great, infinitely good, and most divinely beneficent, Yea, rather God, who is Love and Goodness itself;) I say this divinely perfect, and divinely good Law of God, which is Reason itself, and only commands us to be perfectly happy, was transgressed, violated, broken. God, who is Truth itself, had already in very deed passed the Sentence of eternal Death against fallen Man.

ut (such Queries might then have been made
 with singular Propriety,) is now all, even all Hope
 lost, for ever, yea, for ever and ever lost, are all
 Men utterly undone? Will the Devil, that
 vilest and most inveterate Enemy of God's
 glory, and Man's Happiness; shall, say I, this
 most malicious and accursed Monster, Triumph,
 laugh, and Blaspheme most horribly unto all
 eternity? Yes, say all Men; Yes, say all An-
 gels; Yes, says all Nature: For what other Reply
 can finite Reason, yea, even all finite Reason, un-
 assisted by Revelation, possibly make? But
 are not all Things possible with a God? And do
 not unto God the Lord belong the Issues from
 Death, even complete Deliverance from this most
 dreadful and everlasting Death? Yes, Yes,
 most certainly! All Things are possible with
 God. He that is our God, is the God of Sal-
 vation, and unto God the Lord belong the Is-
 sues from Death. Psal, lxxviii. 20. The divine
 Omnipotence knows no Deliverance too great,
 too wonderful, too difficult to be effected.
 Now in this most dreadful Conjunction of Af-
 fairs, now in this very Time of infinite Calami-
 ty and most extreme Need, the eternal and
 sufficient Jehovah himself, moved with in-
 finitely deep Commiseration, and most divinely great
 Compassion, interposes, and most graciously
 prevents the Stroke of eternal Vengeance. Now
 God himself makes bare his Almighty Arm, and
 smites the Devil, that infernal Lion of his Spoil

and Prey; and perfectly rescues, delivers, restores and beatifies Man. It is as if God had said this most memorable Period: "I will now display
 " my burning zeal for the Honour of my great and glorious Name exciting, and, if it were, constraining me, I will now, and live, display, in the most open and public Manner, and with all possible Magnificence, Pomp and Glory, the absolute Infinitude of all my immortal, divine Perfections, as the infinite superabundance of my eternal Atonement, sufficiency; and cause all Creatures, by this infinitely Glorious Display and most divine perfect Exhibition of all my uncreated Excellencies and most stupendous Beneficences, to adore, glorify and thank me the omnipotent Creator and Redeemer of the World unto all Eternity."

The fall of Adam, or Sin, which God holily decreed *only* to suffer, has furnished an Opportunity to God, to show, to prove, to confirm to us that he is God. God embraces this Occasion. The infinitely sacred, and most transcendently glorious Trinity himself was now, and manifests all the infinitely excellent Perfections of Deity in a most illustrious Manner in the grand Work of eternal Redemption. The eternal *Father* supports, defends and maintains the Honour of the divine Law against all Sin, most perfectly violate. The *Son* yields a full, and every perfect active and passive vicarious Obedience

the infinitely sacred Injunctions, and most divinely severe Demands of the most perfect Law of the supreme Lord of the Universe, and thereby effects, and procures a perfect Redemption for all penitent and believing Sinners. The *Holy Ghost* applies this Redemption effectually, by preparing, fitting, qualifying, and rendering Man meet for the Reception, and everlasting Fruition of the same. And thus we see, by the most salutary, and most divinely glorious Light of the sacred Scriptures, the infinitely arduous, and most divine Work of Salvation, perfectly finished; not only in a full Consistency with; but even to the highest Honour of all the Rights of the Deity. Yea, we do most plainly see all the divine Attributes, and infinite Excellencies of the Godhead manifested and displayed with infinite magnificence, and most *Divinely* transcendent glory in the grand Works of Redemption, effected by the adorable Trinity.

And from hence we cannot but see, how very far the most salutary, and infinitely sublime Doctrine of the Trinity is from being that Infidels, or, to use a more modern and more fashionable, tho' much less proper Name, mistake ignorantly and absurdly in their usual violence, and most excessively blasphemous contumely, dare presume to term it; *unreasonable*! Since the Trinity is manifestly the very Basis of the absolute allsufficiency of
God,

God by which he can constantly become the God, and Salvation of the chief of Sinners. And also because this Doctrine of the Trinity and the eternal Redemption of Sinners, founded on this infinitely sublime, and salutary Mystery evidently gives us the clearest and very grandest possible Ideas of all the infinite Perfections and most divine glories of Jehovah in general and of his divine Wisdom, Power, Goodness, Philanthropy and Allsufficiency, in particular.

And hence we may prove (*a posteriori*) that God is Triune, or that there actually are, three distinct Persons in the only, and perfectly simple Essence of the Deity. For we have already proved, and all must grant, that the Deity is absolutely Infinite, Omnipotent, and Allsufficient. Now it will hence follow, that God is Triune: Since we have already proved that the Trinity was the Basis of the divine Allsufficiency, or absolute Omnipotence. For if there were not three distinct divine Persons, in the simple Essence of the Godhead, then the *Father* could not give his Son to be our Surety. The *Son* could not make Satisfaction to the Father in our Stead: the *Holy Ghost* could not sanctify us to the Redemption that is in Christ Jesus, the Son of God. And this is a Fact and reality the same as to say, that if God is not truly Triune, he is not Infinite, he is not Omnipotent, he is not absolutely Allsufficient, and by necessary Inference, and most leg-

Con-

consequence, *not God*. So that the infinitely
 sublime, and infinitely salutary Doctrine of the
 most sacred *Trinity*, is *infinitely Rational*:
 since it gives us the very grandest possible Idea
 of the positive Infinity of the uncreated and
 eternal Godhead, and consequently the very
 best, that we can possibly frame unto ourselves.
 so that it is demonstrable, that the Idea of the
Trinity, does best, and, in Fact does *only ex-*
actly quadrate with the positive, and every Way
 perfect *Infinitude*, and absolute *Allsufficiency* of
 the *Deity*. Our being utterly unable fully to
 understand this most glorious Doctrine, is no
 real Objection to the Truth of it. For we do
 not thoroughly understand the Nature, and
 Quality of one Particle of Matter in the material
 Universe. Much less can we comprehend
 the infinitely perfect, spiritual Being of the *Deity*.
 Hence our Ignorance cannot with any Shew
 of Reason be offered, and urged as any the
 least Difficulty at all to the Truth of this most
 salutary Doctrine. For, God being an absolute-
 ly infinite, and every Way perfect Spirit, we
 cannot possibly form any *adequate* Idea of him.
 And God being a simple Essence, we can have
 no *partial* Idea of him. And from all this we
 can legally deduce, and infer this natural and
 undeniably Consequence, viz. that, most strictly
 speaking, we cannot possibly frame to ourselves,
 or even have any Idea of God, which repre-
 sents to us his *real Essence*, abstractly consider-

ed. And this is a strict Demonstration, and certain Proof of the absolute *Incomprehensibility* of the Deity. *Canst thou* (vain, ignorant, silly, finite Creature ;) *Canst thou by Searching* (or by any other possible Means) *find out God*, &c. *Job. xi. 7. 8, 9.* already cited.

But to return from this Digression to the Scope, or most direct Intention of this Discourse.

Certainly, Hearers, the grand Scheme, and most glorious Plan of Redemption, is the brightest and most perfect Mirror of all the divine Excellencies. In Nature, 'tis true, the Holiness, Justice and Truth of God *do shine*, but in the Works of *Redemption*, or in Christ Jesus, the crucified Son of God, the divine Sanctity, Justice, Truth, Veracity, Vengeance, and most absolute Sovereignty, *do fulminate* in an *infinitely tremendous* Manner. Here, I mean in the Works of Redemption, is a general, exact, every way perfect, ineffably sweet, and infinitely glorious Harmony of the unbouded Excellencies of the adorable Jehovah. For the most terrible *Anger* of God, yea, all the *Thunder* of the avenging *Fury* of the infinitely great, and absolutely omnipotent Jehovah himself, goes Hand in Hand, with the most divinely great *Philanthropy*, and infinitely deep *Commiseration* of God, in the stupenduous Work of Man's eternal Redemption. Here all the infinitely perfect Attributes of God are not only *accessible* to the Sinner ; but they even

demand

demand his Salvation. The Satisfied Holiness, Justice and Verity of God, do *absolutely challenge* it, as a *most undoubted Right*, that even the *very greatest, chiefest and most wretched Sinners* themselves, for whom such an *infinitely precious Price* is given, and such a most bloody and every Way *perfect Ransom* is paid (even the *Righteousness of Christ*) be *certainly and completely sanctified, Justified, glorified, beatified*, the Conditions performed, on which these Benefits are suspended.

“ No one, says the great Professor *Lampe*, can contradict it, that those Attributes, by which the Transcendency of God was made most known to Man, and most especially to the poor Sinner, are the Attributes, which he has revealed in his Covenant of Grace. For here He sits on the Chair of his Majesty. Here the Bowels of his (infinite) Mercy yearn. Here all the (infinite) Treasures of his Allsufficiency are opened ; and here He displays the superabundant might of his Power. Here his (infinitely tremendous) Glory lightens, here his Justice thunders. Here He gives Proofs of his immoveable Stedfastness, of his sincere Fidelity and of his inviolate Truth. Therefore these are all the most glorious Attributes, the sweet Union of which are, with the very highest Emphasis, called not only the *Name of God* ; but also *his Glory*. When Moses once prayed to have a greater Revelation of the

“ pro-

" proper *Glory of the Lord*, there were no other
 " Perfections, or Attributes proclaimed, except
 " these: *The Lord, the Lord God, merciful and*
 " *gracious, long-suffering, and abundant in Good-*
 " *ness and Truth, keeping Mercy for thousands*
 " *forgiving Iniquity, and Transgression, and Sin,*
 " *and that will by no Means clear the Guilty*
 " *visiting the Iniquity of the Fathers upon the Chil-*
 " *dren, and upon the Childrens Children, unto*
 " *the third and fourth Generation.* *Exod. xxxiii*
 " 6, 7.

" When *David* took this following Resolu-
 " tion: *I will speak of the glorious honour*
 " *thy Majesty, and of thy wondrous Works.* *And*
 " *Men shall speak of the Might of thy terrible Acts*
 " *And I will declare thy Greatness;* then he
 " gives us a very glorious Catalogue of God's
 " Perfections, displayed in the Covenant. *Psal.*
 " *cxlvi. 5. &c.* The multitude of the heavenly
 " Host praised God, saying; *Glory to God in the*
 " *highest, and on Earth Peace, good Will toward*
 " *Men.* *Luke ii. 14.*

At all Events, nothing could display the At-
 tributes of the triune Deity so very gloriously
 as the grand Works of Redemption. See here
 the Infinite Sanctity of God, and the most di-
 vine Rigour of his eternal Justice displayed in
 a most tremendous Manner. For behold the
 eternal Father exposes the only begotten Son
 of his Love, the Object of his infinitely com-
 placencical Delight, to the very Thunder of all

vindictive Fury, rather than to let Sin pass
 unpunished. Adore also his infinite *Phi-*
lantrope, and Mercy, by which he gave up
 his only Son to Death, even the infinitely vio-
 lent, painful, shameful, dreadful Death of the
 Cross, that we might not *die*, but *live*, eternally.
 For God so loved the World, that he gave his
 only begotten Son, that whosoever believeth in
 him should not perish, but have everlasting Life.
 John iii. 16. The Holy Ghost also confirms
 his infinite Love to us, by savingly applying to
 us, or by effectually sanctifying us to the eter-
 nal and perfect Redemption which is in, and
 procured by Christ. How ought we to adore
 the most Holy Trinity for his infinitely, for
 his most *divinely endearing* Goodness? Re-
 demption! how sweet, how tender, how omni-
 potent, how great, how most perfectly divine
 Motive to love, to praise, to adore, to thank
 God forever? Without all peradventure,
 that *divinest* of all the Works of Jehovah,
Redemption, eternal, perfect *Redemption*, the
 most *incomprehensible Philantrope*, and *immense-*
deep Commiseration of the Father, and of
 the Son, and of the Holy Ghost, shine infinitely
 more delightfully than the very Heavens them-
 selves. In one Word, all the infinitely great
 Excellencies, and absolute Perfections of the
 Deity, without any Exception, are clearly mani-
 fested, and most publicly displayed in the great
 Plan, and most stupenduous Work of Redemp-

tion, with a Majesty, with a Dignity, with a Grandeur, with a Glory, infinitely surpassing, and infinitely exceeding *all Things*. In so much that all the Angels of God themselves are desirous most *intensely desirous* to look into these Things (1. Pet. i. 12.)

Thus we have attempted, in four particular Heads, to prove that *the Lord is Great*. But if the Lord is so great, yea if *his Greatness* is *unsearchable*, and *boundless*, then without all peradventure, he is to be praised, yea, *greatly to be praised*. And this most certainly is the true Reason, why our royal Psalmist joins, by the copulative particle *and*, the highest *Praise-worthiness* of Jehovah to the absolute *Infinity* of his *Greatness*, saying; Great is the Lord, and (this truly is the Connexion) *and* great to be praised.

To praise the Lord greatly, means in general that bounden Duty and strong Obligation of all Creatures, but most especially of all Mankind, by which they are most highly to extol, celebrate, magnify, glorify, thank and adore him, by the most Exertion of all the Powers and Faculties of Soul and Body, even with *Thoughts*, with *Words*, and with *Deeds*, both in Time and throughout all Eternity. Or more briefly; *to praise the Lord greatly*, is to glorify God by the most perfect possible Discharge of our whole Duty. All Creatures are indeed bound *to praise the Lord*, and therefore the Duty is quite

ite universal. Hence the whole Creation is, holy Writ, frequently excited, and strictly joined to celebrate and praise the Great Jehovah: But chiefly, and most properly it is the Duty of all rational Creatures, Angels and Men. But most especially of all it is the Duty *Men* to praise the Lord greatly; since they have the infinitely endearing, grand, and most irresistible *additional* Motive of *Redemption*. In the original, Language we find the most emphatical Verb HALAL, which is significant of that rational Creatures can do or contribute to the Glory and Praise of God in Time and Eternity. And since the *praising* of Jehovah is the proper Work of the *Soul*, it is principally given to him *inwardly* by *Thoughts* and *enlarged Ideas* of the divine Perfections. Hence *Soul* says; *Singing with Grace in your Hearts unto the Lord*. Col. iii. 16. We also find this remarkable Command: *Sanctify the Lord God in your Hearts*. 1. Pet. iii. 15. And we are to *glorify God in our Spirit*. 1. Cor. vi. 20. Which is done, when by a true Knowledge of God, our Hearts are filled with the Love and Fear of his great Name. When we contemplate his adorable Attributes, and loose ourselves in admiration. When we know, and acknowledge our entire Dependence on him. When our Hearts are filled with the most glowing Gratitude, by reason of all the infinite and numberless Benefits, which his infinitely superabundant, and most

most divine Liberality has, even contrary to all our own Deserts, lavished upon us, and when we are hereby rendered willing and eager to offer up ourselves, and all our Powers to the Lord: *Praise the Lord O my Soul; and all that is within me; praise his holy Name.* Psal. ciii.

1. This inward Disposition, or internal Frame of the Soul, is expressed by external Deeds of the Body, with which we are to glorify God.

1. Cor. vi. 20. And this is to be done, partly by Words, and partly by Deeds. Col. 3. 17.

By Words, when the Mouth flows over with the manifold Praise of the Lord. By Deeds, when all is done solely to the Glory of God.

1. Cor. xx. 31. And so we must do, that we may thereby excite ourselves, and others ever

more and more to magnify and praise the Lord. The first Fruits of this Praise, are

here on Earth already offered up unto the Lord, especially in the Days of the N. T.

when the new Song is sung. Psal. xcvi. 1. when

The Name of the Lord is to be praised from the rising of the Sun unto the going

down of the Same. Psal. ciii. 3. When

whole Earth is full of his Glory. Isa. vi. 3.

We may also remark, that the Hebrew Word which occurs in this Place, indicates to us the

Praise, which was anciently given to the Lord in the publick Service of the Temple, by Psalms

and Songs composed, and adapted for that

End, which were sung by Voices, and musical

Instruments : (For by these latter also we frequently enjoined to praise the Lord in the Book of Psalms.) *There God inhabited the praises of Israel.* Psal. xxii. 3. Now this Praise of God in the Temple, shadowed forth the most reasonable Praise which was to be offered up to the Lord by the Believers of the N. T. Formerly the earthly David was the Builder and Leader of the Choir, or Precentor, as it were ; but here it is the heavenly David, Jesus Christ. Of old the *Praise* was offered to the Lord in a material Temple ; but now it is given to Jehovah in the *spiritual Temple* of the Church and of the Heart. The *first* Praise was sung after the slaughtering of the Beasts to be offered ; The *last* was rendered to the Lord after the finishing of the only *Sacrifice*, or Offer of Jesus Christ. Were the Songs of Praise formerly *bounding clear, delightful*, exciting the Attention, and *rejoicing* the Heart ? Lo all these *Properties* may be attributed in a much greater and sublimer Sense to the Glorification of God in the Days of the N. T. And, finally, as formerly the Songs of Praise were heard, and reiterated *daily, in the Morning, and Evening* ; even so the People of God in the Days of the N. T. are always engaged in the perpetual Glorification, or praising of God : *I will bless the Lord at all Times ; His praise shall be continually in my Mouth.* Psal. xxxiv. 1. *It is a good Thing to give Thanks unto the Lord,*
and

and to sing Praises unto thy Name, O Most High : To shew forth thy loving Kindness in the Morning, and thy Faithfulness every Night. Psal, cii. 1, 2. This Praise of Jehovah will be perfected in eternal Glory hereafter. When all glorified Men and Angels will incessantly celebrate all the immortal Perfections of God, and greatly magnify the great Jehovah with their loudest, highest Praises unto all Eternity.

APPLICATION.

THUS, Auditors, I have attempted to give you a short Exposition of a very grand, truly important, and most salutary Truth, namely, that *Jehovah is Great, and greatly to be praised.*

What delightful, good and salutary Employment is it for all *rational* Creatures, constantly, incessantly, eternally, to contemplate, celebrate, and adore the infinite *Greatness*, and most stupenduous *Beneficence* of the Lord? Surely the Perception, Contemplation, or Intuition of the *Perfection*, and *Beauty* of any *Being*, or *Thing* does always, and in general, necessarily and infallibly beget in, and afford to the Soul, *Delight*; *Delight*, exactly proportionable to, and perfectly commensurate with the *Measure* or *Degree* of the *Perfection* and *Beauty* perceived, or discovered and beheld. This must necessarily follow from the original Nature and very make of Man; yea, from the very Constitutional Frame, Temper, State and Condition of the

the human Mind, or of any truly Spiritual and rational being whatsoever. The Truth of this is also confirmed, & rendered certain beyond the very Possibility of all reasonable Controversy by *Scripture, Reason, and universal Experience.* Hence it is evident that Saints and Angels must derive exquisite delight, yea, Perfect Satisfaction of Pleasures, and unutterable Felicity from the clearest and most immediate Intuition, even the eternal Vision and full Fruition of the Deity himself, whose *Perfection, Beneficence, and Beauty* are infinitely great, and most divinely glorious. MAKARIOI, *Happy*, says our most blessed Redeemer, *Happy are the pure in Heart : For they shall SEE GOD.* Mat. v. Surely the Vision of God must fill and transport the Soul with Admiration, Love, Fear, and deep Astonishment. Surely the Sight of all the immensely Great, immensely Glorious, immensely beautiful physical and moral Excellencies of the uncreated eternal Deity, must affect the Heart with Extasies of *unknown, of unimaginable Pleasures* forever, and ever. How delightful will be for all Angels and all Men, eternally to see the Face of Jehovah, the Creator and Governor of Heaven and Earth, whose Almighty Hand does in every *Instant* of Time, actually perform numberless Millions of Millions of the greatest, best, and incomprehensibly mysterious Miracles, both in the Kingdom of Nature, and Grace by Divine *Providence ;*

vidence; which, among other things, will fill
 nish out to all holy Angels, and perfectly
 glorified Men, Matter, *new Matter* of deep
 Astonishment and Joy unto all Eternity. But
 above all and in particular, with what Manner
 of most *divinely* sweet extasies of unutterably
 vast Exultation will all glorified Men be quite
 transported when they will not only most per-
 fectly *Know* God in general as an infinitely
 Excellent Being; but also when they shall see
 their infinitely amiable *Goel*, Face to Face, and
 enjoy Him and all other Things besides him,
 as *their* infinitely great Good, and most divine-
 ly beautiful and eternal *Inheritance* and *Posses-*
sion! Hail all ye Saints! Hail all ye Angels!
 All ye happy, happy, happy Favourites of God
 Jehovah, Hail! Hallelujah! Hallelujah!
 Greatly, greatly, greatly praise the *great* Je-
 hovah, to the *Excellency* of whole *Greatness*, there
 is *no* End! Surely the Service is *infinitely*
rational, and most *supremely delightful*; since it
 is infinitely much more than due to the *Infinitude*
of the Divine Excellency, and most astonishing,
 unmerited, and eternal Beneficence of Jehovah.
 Strike you, then, I beseech you, O my dearest
 Auditors, O strike, I conjure you, the very
 highest Keys. Let your Lips pour out abun-
 dantly the manifold Praise of God in the very
 grandest, very highest, and most perfect pos-
 sible Strains. excite all Creatures together with
 yourselves, saying; O *magnifie the Lord with*
me

me, and let us exalt his Name together. Psal. xxxiv. 3. O keep not Silence, then, but praise his great and glorious Name, which is infinitely exalted above *all Blessing*, and above *all Praise*, and above *all Things*. Adopt the Language of the Psalmist, saying? *Blessed be the Lord God of Israel, from Everlasting to Everlasting: And let all the People say, Amen. Praise ye the Lord.* Psal. cvi. 48. Surely the Service is perfectly reasonable: For what can be more reasonable than to Praise Jehovah most greatly, upon the account of his infinitely excellent Greatness, and most divine Goodness. Most certainly, Auditors, since God is possessed of so many infinitely glorious *natural*, and *moral Perfections*; and since his *Beneficence* is absolutely boundless, it is not only our *Duty*, and *Happiness*; but it ought to be our most supreme, and *sole Delight*, to celebrate and praise his great Name from Eternity unto Eternity in the very highest, and most perfect possible Manner.

Surely after the general Resurrection, final Consummation, and most perfect Restitution of all Things, all the perfectly glorified Men and holy Angels of God, will have, will know, will *desire* no other Felicity, no other Duty, no other Joy, except only to praise most greatly, most perfectly, and in the very best possible Manner, the Infinitude of the divine Greatness. And is not Jehovah great, and greatly to be Praised, now? Yes! For there

is no end of his Greatness. But seeing that all true Virtue, or real Piety, and moral Amendment, can only have its Foundation in, or take its Beginning from the Understanding : Since that which is unknown, is unbeloved : For what the understanding does not exhibit to the Will as good, excellent and beautiful, the Will cannot desire, agreeable to the Latin Adage, *Ignorantia nulla Cupido* ; then it is a most plain and self-evident truth, that we cannot possibly love and praise an unknown God. Contrariwise it is absolutely impossible that we should know God as infinitely great, infinitely excellent, and beneficent, and not love, and praise him. Hence the true and faithful Witness, even our most glorious, and infinitely amiable Redeemer, the Lord Jesus Christ, who is Truth and Veracity itself, and cannot possibly lie, says : *This is Life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.* John 17. 3. But as the true Knowledge of God is better than Life ; So being ignorant of God is worse than Death. Hence the wisest of all Men Solomon, says ; *then I saw that Wisdom excelleth Folly, as far as Light excelleth Darknes.* Ecc. ii. 13. Wherefore he elsewhere declares, that the Soul without Knowledge, is not good. Prov. xix. 2. Therefore there is a most horrible Vengeance denounced against those, that know not God. See 1. Thess. i. 7, 8, 9. *When the Lord Jesus shall be revealed from Heaven with his mighty*

Angels, in flaming Fire, taking Vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: Who shall be punished with everlasting Destruction from the presence of the Lord, and from the glory of his power. Most certainly it will fare, or be very ill with all those, who do not know and greatly praise the great Jehovah, if they persist in their most excessive Folly unto Death: O what Terrors will seize them when the infinitely solemn reckoning, and most divinely severe Examination commence: For the Reward of their Hands shall be given them. And an horrible Tempest, even a most violent and infinitely calamitous Hurricane of Eternal Vengeance shall be the Portion of their Cup. For they will, on the Day of universal just Retribution, be summoned before the Judge of Heaven and Earth, seated upon a very awful Throne of Glory, fulminating and thundering with the infinite Rigour of God's inflexible Justice and Judgment, which are the firmness and very Foundation of that most dreadful Tribunal. I say all finally penitent Rebels, will be hurried into the Presence of the great Judge of the Universe, most solemnly seated, and attended with Myriads of holy Angels, darting swifter than Lightning from Pole to Pole, and from East to West at the Intimation of the divine Pleasure. A Judge, from whose Face the Heaven and the Earth fled away, according to the Vision of

St. John. A Judge, at whose *fierce* Indignation the *whole* Creation trembles like a Leaf. Then *Jesus Christ*, the *tremendous*, *righteous* Judge, armed with *Anger* and *Vengeance*, will denounce the *infinitely* severe Sentence of *eternal* Death and Damnation against all those guilty, naked, defenceless, and most obnoxious wretches, saying in the very *Fire* of his *infinite* Fury, yea in the very *Thunder* of his *divine* Anger; *I know you not whence ye are, depart from me, ye workers of Iniquity. Yea Depart from me, ye cursed, into everlasting Fire prepared for the Devil and his Angels.* In consequence of this *infinitely* severe, yet *infinitely* just Sentence, they will be cast into *outer* Darkness, into the Abys of *utter* Perdition. (Not determining whether this Place will be in *the* infinite Abys of Darkness, or empty Space beyond the Boundaries as it were of the Universe.) In this most *wretched* Place of Torment, and everlasting Despair, I mean in an *infinitely* dismal Hell, they will be utterly destitute of all Good and suffer all Evil. Then and there they will find, by woful, and immensely miserable Experience, that they are cast out of God's Favour forever. They will find that they have by their Final Unbelief and Impenitence, exposed themselves to the Displeasure of God; and that they have set themselves up as a Mark of the rightaiming thunderbolts of the Almighty and infinitely incensed Jehovah. Then they will

see

see that, by their most desperate Folly, they have exchanged an infinitely great, and everlasting Good, even God and his Favour, which implies perfect Felicity ; for an infinitely great, and eternal Evil, even God's eternal Anger and Vengeance, which supposes the highest and most complete Misery. O ! The monstrous, more than monstrous Folly of impenitent Sinners ! To barter an infinitely great and eternal Good, for an infinitely great and eternal Evil ; yea, to prefer *all* Evil, to *all* Good ; to exchange, as it were, *Heaven* for *Hell*, *Salvation* for *Damnation* ; to prefer the most wretched Company of the most execrable Crew of all the damned Monsters in Hell, to the blissful Society of all the supremely blessed Host of triumphant Kings in Heaven ; to prefer eternal Grief to everlasting Joy ; the Blasphemies of the accursed Children of the Devil, to the Hallelujahs of the Children of God ; all natural and moral Evil, to all natural and moral Good ; all possible Deformity, Imperfection and Shame, to all possible Beauty, Perfection, and Glory *Dreadful Commutation !* most miserably wrong Estimation of all Thing ! arising, and flowing from the Source, shall I say ? Nay, rather from the very *Sink* of an infinitely deep moral Corruption of the Mind, of the Understanding, of the Judgment. No Wonder that the very wisest of all Men, Solomon, so very frequently calls *Sin Folly*, while he terms Piety Wisdom : For

it is the very greatest possible Folly to prefer the greatest possible *Evil*, to the greatest possible *Good*; even as it argues the greatest possible Wisdom to prefer an infinite Good, to an infinite Evil. But to return from this Digression. I only add what will be above all Things horrible to all the damned in Hell, namely, that they must all look upon the great & eternal God himself as their inexorable Enemy. Yea that the cursed must, one and all of them have in perpetual View, and behold with ever open Eyes, the great Jehovah, whose boundless Essence is, to the damned, a consuming Fire. For, according to the express Declaration of St. Paul; *Our God is a consuming Fire*. Consider, my most dearly beloved Hearers, how excessively afraid it must make all the wretched in Hell, to be constrained to look eternally on the very Essence of the Godhead, as being to them, an infinite, eternal, *consuming Fire* and as it were, the very Thunder of infinite Fury and Vengeance. Such a Sight, say I, such a View of God, a God all Fire, *consuming Fire*, must totally and most dreadfully overwhelm all the damned in Hell with unknown, most extreme, and everlasting Horror, Anxiety, Anguish, Calamity, Distress. Certainly it is a fearful Thing to fall into the Hand of the Living God, whose immense Perfection dishonoured by Sins not repented of, will be engaged to render the damned completely miserable

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table. Then they will howl, weep, and gnash their Teeth: Yea, they will most violently scream, and most horribly blaspheme the God of Heaven, the very God that made and created them, by reason of the great Extremity of their racking, most excruciating, and eternal Torments.

But these Thoughts are *exceeding* gloomy; they exhibit a Picture, and Prospect of an infinitely *dismal* and eternal Scene. And why should I endeavour to paint to you the dreadful End of impenitent, faithless Rebels, since I would hope better Things concerning you all, my dear Hearers. I hope we all greatly praise the Lord, because he is Great. Yet if some of us should be so unhappy, as not greatly to praise the infinitely great, the infinitely good, and most beneficent Jehovah, let all such sincerely, and with their whole Heart, repent of their great Folly, and black, and shameful Ingratitude. Let all impenitent Sinners, fly to Christ with an unfeigned Faith, and deep Repentance; not only to be delivered from the Punishment, but also, and principally to be saved from the predominant Power, and very being of Sin, to the End that they may greatly praise the great Jehovah for ever and ever. The Consideration of the greatness, and multiplicity of your Sins ought not to discourage you, ought not to deter you, nor plunge you into Despair. By no Means! God is Goodness, he
is

is Love itself: For God *is* Love! Jehovah is allsufficient. And the *Grace* of God is *more than sufficient* for the very chiefest of all Sinners. And Jehovah himself has even sworn by the far more exceeding and eternal Weight of his own Glory, that he has no Pleasure in the Death of a Sinner, but that he should repent and live. O let this immense greatness of divine Goodness lead you to sincere Repentance. Let the infinitely superabundant allsufficiency, and most stupendous, eternal, *divine* Philanthropy of the most adorable Jehovah be the Foundation of all your Hope, and the firm Basis of your most holy Faith. Confide in the infinite Merits, and every way perfect Attonement of Jesus Christ, as the matter of your Justification in the Sight of God. Contribute all your labours, all your very utmost endeavours to glorify God by Jesus Christ: For in this does saving Faith consist. And this you ought to do *now*: For, behold, *now* is the accepted Time; *Now* is the Day of Salvation. Therefore you ought to repent *now* even in the *present Instant*: Since the next Hour, the next Minute, ye the very next *Moment* may put a Period to our mortal Life, and utterly preclude even the possibility of Repentance and Salvation. Procrastination is infinitely dangerous, infinitely foolish, and infinitely criminal here. The present Time, then, is the only certain Time, and Opportunity, and without all peradventure, the most supreme

Wisdom

Wisdom directs and commands you most eagerly to embrace it as the very best to secure an interest in the divine Favour, which is better than Life itself, even as his Frown is worse than Death. To delay the infinitely momentous Business, or Work, even for the Space of one Moment, may, for ought any creature knows to the reverse, plunge you into the Abyss of utter Destruction and eternal Despair. For God's Sake, then, and for the sake of the everlasting Salvation of your own Soul, lay hold this present Moment, I beseech you, (there is no other in your Power, no other certain,) lay hold on the Hope set before you in the eternal Gospel. Will ye delay one Moment, one Instant to fly from an *infinitely dismal, and eternal Hell*? Can you doubt one Moment; whether you will seek an everlasting, and an infinitely delightful Heaven, or not? Is not the Honour and Glory of God a sufficient Motive? Cannot the *infinitely dolorous Passion, and boundless Philanthropy* of the great Redeemer of Mankind, allure your Hearts? Surely you have all that is in the Creator, and all that is in the Creation; you have all that is *awful and delightful* in Time and Eternity to constrain you to believe in Jesus. Let not the greatness of your Guilt deter you. Let not your utter inability to save yourself, discourage your Heart; nor deter you from the great Duty, and Work of believing in Jesus. You have to do with a

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God of infinite Mercy and Power ; A God who is Love, Love in the very abstract, Love itself. A God who delighteth to pardon and blot out *all* your Sins ; and who delighteth to perfect his Strength in Weakness, and to display his divine Omnipotence in your most extreme Imbecillity, and utter Inability. Surely you are able to pray. At least you can (by divine Grace) ask a Blessing. This, methinks you dare not, you *cannot possibly* deny. Well then, never fear ; *only ask*. For so runs the high Precept, and infinitely consolatory Promise of the great Redeemer ; *Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you* : Now note well the unbounded extensiveness of the Promise, and adore the most divine Benignity of Him that made it : *For every one ; adorable Goodness Every one that asketh receiveth ; and he that seeketh findeth ; and to him that knocketh it shall be opened*. And that no possible Encouragement may be wanting, Jesus goes on, and in endless Grace superadds : *Or what Man is there of you, whom if his Son ask Bread, will he give him a Stone ? Or if he ask a Fish, will he give him a Serpent ? If you then being even know how to give good Gifts unto your Children how much more shall your Father which is in Heaven give good things to them that ask him* Mat. vii. 7, 8, 9, 10, 11. Christ Jesus has also promised you the Gift and Assistance of the

Holy

Holy Spirit, to help your infirmities ; so that
 even your Inability ought not to deter you :
 For thus says Christ Luke xi. 13. *If ye then
 being evil, know how to give good Gifts unto
 your Children : How much more shall your heaven-
 ly Father give the Holy Spirit to them that ask
 him ?* And in order to encourage you yet
 more, He gives you the very highest, and
 very strongest possible Assurance. For though
 all the divine Promises are spoke by a Mouth
 that cannot lie, and therefore are perfectly sure ;
 yet in condescension to your most extreme Im-
 becillity, which is in very deed infinite Conde-
 scension, God gives them the Sanction of his
 own inviolable Oath, to the end that he might
 triumph over all your Incredulity, and that
 you might yield a most cordial and firm As-
 sent to the most divine Intallibility of his
 Promises. And this good News, so great is
 the divine Goodness, God has charged
 his Ministers to bring, declare and publish
 unto you. *Say unto them as I live, saith the
 Lord God, I have no Pleasure in the Death of
 the wicked ; but that the wicked turn from his Way,
 and live : turn ye, turn ye from your evil Ways ;
 for why will ye die, O House of Israel ?* Ezek.
 xxxiii. 11. O do not, then, by Unbelief, make
 God a Liar ! Do not, I conjure you, by your
 most irrational and infinitely criminous Incre-
 dulity make the great Jehovah himself, a —
Perjurer ! For God's Sake, let not black De-
 spairs

despair plunge you into the Abyss of eternal Re-
 ddition, and absolutely irremediable Misery.
 This would be infinite Madness, infinite Per-
 versity indeed. O fly to Christ, then, with
 the Wings of an unfeigned Faith, and with
 deep Repentance. Let not the multiplicity,
 and inveteracy of your Sins, discourage you;
 let not the highest enormity, and most extreme
 flagrancy of your Guilt; let nothing deter you
 from this necessary and most salutary Work.
 You have the Promise of the God of Truth;
 you have the most inviolable Oath of Jehovah
 himself for your Warrant. To remove every
 possible, every imaginable Difficulty; and to
 take away all Discouragements without Ex-
 ception, Christ gives you the strongest and full-
 lest Assurance that Words can convey, saying
Him that cometh to me, (be his Sins ever so great,
 ever so many) *I will* (pay all possible Attention
 to this, O Sinner,) *in no wise* (by no possible
 Means, upon no Account at all) *cast out*. A-
 gainst this methinks, the most stubborn, the
 most desperate Incredulity itself, cannot be
 Proof. Infinitely great, precious and consol-
 atory is this thy Promise, O thou most bloody
 Bridegroom of thy Church, thou infinitely ami-
 able Jesu! Let the greatness of Jehovah, and
 the greatness of his Goodness, and the all-suf-
 ficiency of his Grace, lead you, O Sinner, to
 Repentance. May God of his infinite Mercy
 grant you this to the Honour, and Glory and
 Praise

Praise of his own great Name.

But it is now high Time that I turn my self to you, who actually praise the great Jehovah, in order to address the Remainder of this Discourse to your Christian Attention. Endeavour with all your might to acquire the most enlarged, distinct and clear Ideas of the infinite Greatness and excellency of the Lord God, to the end that you may praise him most greatly. And as God has manifested his tremendous Greatness, and most adorable Goodness in his two grand Volumes, or Books, namely the great Book of Nature, and the greater supernatural Book of Grace, or the holy Bible, You ought Day and Night to study both. But most you must study the Bible. The sacred Bible, that most divine Sanctuary, gives you the clearest, the fullest, and very grandest possible Exhibition of all the infinite Excellencies of the uncreated Being. Here you are presented with a perfect History of all the 'glorious Ways and Works of God, whether past, present, or future. O contribute all your Labours, all your Endeavours, all your very utmost Efforts, to know God as he has revealed himself in the sacred Scriptures. Pray without ceasing, that God may by the mighty Power of divine Grace, open your Eyes, that you may more plainly see the most divine Wonders of his Law. It is a selfevident, infallible, and undeniable Truth, that the more we know of the Greatness and Beneficence of Jehovah

yah, the more we will Love, fear and praise him. And it is equally certain and evident, that the most supreme and ultimate end of God in his whole divine Œconomy both of Nature and Grace, neither is, nor can be any other, than to manifest his Greatness that we might most greatly praise him for ever and ever. And to praise the great Jehovah, O Children of God, you have the greatest possible Motives. I say you are under infinitely strong, under infinitely tender Obligations, to fear, to love, to thank, to celebrate, and greatly praise the Lord your God. For God is not only infinitely excellent in Greatness, but he also is your Portion; the whole Universe is your Portion; eternal happiness is your Portion; *all things* without exception are your eternal and infinitely great Portion, even your supreme and perfect Good. All this is evident, in general, from the divine testimony which occurs Rev. xxi : 7. He that overcometh *shall inherit all things : and I will be his God*, and he shall be my Son.

But more particularly I shall shew,

1. That God is the portion of his People for ever. See Psal. lxxiii : 26. *God is the Strength of my Heart, and my Portion for ever.* This very comfortable Doctrine merits, more than merits the deepest, and most exact attention of God's universal Church. Wherefore God himself challenged all possible Attention, when he vouchsafed to declare and deliver it, Saying : *Hear, O my People,*

People, and I will speak ; O Israel, and I will testify among thee : I God, am thy God. Psal.

1. 7.

2. But not only is the Infinitely great and most divinely glorious God, the eternal Portion of his People ; but also all Creatures, or the whole Universe, is the everlasting property, or portion of God's Favourites. *For all Things are yours : whether Paul, or Apollos, or Cephas, or the World, or Life, or Death, or Things present, or Things to come ; all are yours ; And ye are Christ's ; and Christ is God's.* 1. Cor. iii. 21, 22, 23.

3. Finally, whatever God, and all Creatures have done, now do, and ever will do ; in one Word, all Things without any Exception at all, must all cooperate for good, even for the very best to all those who love God in Sincerity. For St. Paul says ; *We know* (not we dream, we conjecture, we wish, we hope ; but *we do know that all Things work together for good to them that love God.* Rom. viii. 28. So that all Things, without Exception, belong to the People of God. Or at least every true Believer will be put in the full, and eternal Possession of all Things. For, if I may be allowed to repete the above cited Text, Rev. xxi. 7. He that overcometh shall inherit all Things : (Consequently merit nothing :) *and I will be his God, and he shall be my Son.* Here I would remark, that the Phrase, *I will be his God*, is the grand Promise

Promise of the Covenant. And it teaches us, that the infinitely great, every way perfect, and most supreme God, is not only in general the Portion of the Believer; but most particularly, that he is to and for him, all that, whatsoever he can possibly be by the absolute infinitude of all his divine Perfections. That is, that God will render every true Believer so perfect, so glorious, so glad, and so happy as he even by all his infinitely perfect Attributes, possibly can. In other Words, that God will communicate and give to all Believers all the good Things they are capable of, or their limited Nature can possibly admit. Yea! The Phrase manifestly imports, that the infinitely great Jehovah freely gives himself, and all the infinitely rich Treasures of his divine Allsufficiency to his People; and that he will give them a perfect satiety of the most ravishing, of the most divinely glorious Joys, eternally.

But furthermore it is superadded; *And he shall be my Son.*

To be Sons and Daughters of God Almighty is a capital Benefit of the Covenant of Grace. For, *as many as received him, to them gave he Power to become the Sons of God, even to them that believe on his Name: Which were born, not of Blood, nor of the will of the Flesh, nor of the will of Man, but of God. John 1. 12, 13.* But this is the Covenant that I will make with the House of Israel; After those Days, saith the Lord,

Lord, I will put my Law (hear this ye Antinomians,) *I will put my Law in their inward Parts, and write it in their Hearts; and I will be their God, and they shall be my People.* Jer. xxxi. 33.

But it deserves our most particular Notice, and challenges the exactest and very greatest possible Attention, that it is not said here; He that overcometh, shall be my Servant; Although it is indeed a most Sublime Honour to be a Servant of the most high God, the possessor of Heaven, and Earth. No! But he shall be my *Son*! Most endearing Appellation! Significant and expressive of the most honourable Relation that can possibly subsist between two Beings. A Son, (especially a first born Son) being one of the most excellent, most worthy and honourable Sex; is always the most favourite Object of parental Affection. Most gracious, most glorious Promise then: For he that overcometh the great, the mighty and most formidable triple Host of Darkness; Namely, the Devil, the World, and the Flesh; in a Word, he that triumphs over all his internal and external, all his spiritual and bodily Enemies; he shall not only be the Creature, not only the Servant, not only a Child, not only the Daughter; No! But a *Son* also, Yea! even a dear, pleasant, darling, and most favourite first-born Son of the Most High God! What most tender, most honourable, and most glorious Relations do all the Conquerors, or to Use the

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most

most sublime and elegant scriptural Phrase, those who are more than Conquerors, bare to God and Christ? For I am (*nota optime*, it is the Assertion of Jehovah himself) *I am a Father to Israel, and Ephraim is my first Born. Is not Ephraim my dear Son? is he not a pleasant Child for since I spake to him, I do earnestly remember him still: Therefore my Bowels are troubled for him: I will surely have Mercy upon him, saith the Lord.* Jer. 31. 9, and 20. Behold (let this injunction of Jesus awake and rouse your utmost Attention to what follows) my Mother, and my Brethren. For whosoever shall do the will of my Father which is in Heaven, the same is my Brother, and Sister, and Mother. Matth. 12. 4, 9, 5.

With what most Divine Philanthropy, with what infinitely deep and most stupenduous Commiseration do the Bowels of Jehovah yearn over You? How infinite is the Honour God has conferred, and lavished upon You? And O how great is thy goodness, O Jehovah, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee, before the Sons of men! Psal. 31. 19. For As it is written, Eye hath not seen, nor Ear heard, neither have entered into the Heart of Man, the things which God hath prepared for them that love him. 1. Cor. 2, 9. O let me intreat you then, If you can need any entreaty, greatly to praise your great, your good, and beneficent

beneficent Creator. Praise the infinitely sacred,
 and most adorable Trinity. Love, thank and
 praise most greatly God the Father, because
 he so loved the World, that he gave his only
 begotten Son, that *whosoever* believeth in him
 should not perish but have eternal Life. Love,
 thank and praise most greatly God the Son,
 that he has so loved you, as to die the most
 painful and shameful Death of the Cross, that
 he might wash you from all your Sins in his own
 blood. Love, thank and praise most greatly
 God the Holy Ghost, because he has, by his
 Almighty and most salutary Operation, pro-
 duced Repentance and Faith in your Souls, that
 he might be perfectly justified, Glorified, beati-
 fied; not only in a full consistancy with the infi-
 nite Perfections of God, and the Honour of
 the divine Law, but even to the very greatest
 possible Glory and Honour of both. Surely it
 is an infinitely reasonable Thing, to love the
 Lord thy God with all thy Heart, and with all
 thy Soul, and with all thy Strength, and with all
 thy Mind; and your Neighbour as your self.
 (your Neighbour being by nature equally good
 with your self.) It is without all peradventure,
 infinitely reasonable that you greatly praise the
 Lord your God, with Thanksgiving, or as Paul
 speaks, by thanking God in all Things. For
 all Things are God's Gift, or are given to you by
 God. How great then are our Obligations to
 Gratitude? Surely the greatness of gratitude and
 thanks

Thanks ought to be equal to the Greatness, and Number of the Gifts or Benefits given, and received. But the greatness and Number of the Gifts, and Benefits, are infinite and innumerable, and Eternal : For they are God, they are yourself, they are the whole Universe, they are Salvation, they are the Fulness of eternal Joy, *they are all Things*, as we have demonstrated already. How then, I beseech you, can you be duly thankful to your infinitely Great, infinitely Good, and most incomprehensibly beneficent Creator. Furthermore, suppose a Man presented one of you with the Sum of ten thousand Pounds ; with what Gratitude and Joy would you receive the nominal Gift ? How much would you love him, and how highly would you think your self obliged to him for the handful of Dust ! How much then ought you to love God, who gives himself to you, and the whole Universe forever, and makes all Things work for your best Eternally ? Surely as much as may be.

And here I cannot but remind you of a most glorious Truth, never, never to be forgotten, and of which we have took Notice in the Explication of the Text ; viz. That all Creatures, or the whole Creation, even the great Universe, has not only been first, or originally created, or produced out of Nothing by the Nod of Omnipotence ; But that every individual Creature in particular, and the whole Universe in general

general owes the Continuation of its Existence to the same Almighty Nod of God's Will: Since the Existence of the Universe, and the Continuation thereof, cannot but absolutely, and entirely depend upon the Almighty Will, and infinitely sovereign Pleasure of the Deity. For, the Will of God, (by which he creates, produces and effectuates all Things) being Omnipotent, it necessarily follows, that whatever he wills, must *be done*, and must *be*; and whatever he wills not, cannot be done, nor be; absolute Omnipotence being irresistible. Now if we apply this to the Universe, it will appear most incontestibly evident, that not only the Being, or Existence of the whole Universe, but also the Continuation of the Being, or Existence of the Universe, absolutely, wholly and necessarily depends on the absolute Omnipotence of God's Will. For from and by the absolute Omnipotence of the divine Will it came to pass, and could not but come to pass, that when God willed the Existence of the Universe first, it could not but exist; since absolute Omnipotence knows no Impossibility, and cannot be resisted. And that the Universe has ever since, that is, ever since its first Existence, depended upon the Omnipotent Nod of God's Will, or upon the constant and Omnipotent Volition of the Deity, and will depend thereon so long as it will continue to exist (which will be to all Eternity) may be all proved with perfect Certainty from the absolute Omnipotence

Omnipotence of God's Will, without which the Universe cannot possibly maintain its Existence. Much less can the Universe support and maintain its Existence against the Thunder of Jehovah's Nod. If therefore the Existence, and constant, and eternal Continuation, or Duration of the whole Universe entirely, wholly and only depends on the Almighty and perpetual Exertion of Omnipotence, then it plainly follows, that the divine Power, Wisdom, and most adorable Goodness of the great Jehovah is constantly, and eternally exerted, employed, and exercised for your Good; and that he always, or forever works, and makes all other Things without Exception work together for your most supreme Good. Yea if the whole Universe, the whole Creation, even all Things without exception, depend on the eternal Exertion of Omnipotence both for their Existence, and for their eternal Duration, or for the everlasting Continuation of their Existence, as has been proved with absolute certainty from the absolute Omnipotence of the divine Will. And if God, and all Creatures, even the whole Universe, are all yours; and if all God does, and all that which all Creatures do, in a Word, if *all Things* without Exception, whether past, present or future, do, must, will, and shall eternally work together for your best, as has been proved even from Scripture; then, without all peradventure, God is eternally in the very Act of blessing

blessing you, not only, as it were continually creat-
 ing you; for Divines say that (*Conservation is a
 continual Creation*) but he also constantly, incessant-
 ly, and eternally, presents you with yourselves;
 and with the whole Creation, with himself, with
 all Good, with all possible Happiness, even with
 all Things. Here then is a constant, perpetual
 and eternal Gift of all Good, created, and un-
 created; a Gift of all Things, always giving,
 always receiving; I mean a Gift every Mo-
 ment recently given, and every Moment re-
 cently received. O how infinitely, how most
 divinely good is that Giver, who always gives
 you all Things, unmerited not only, but even
 contrary to all your deserts? And if God by
 his all creating, all supporting, all directing, and
 all over-ruling Providence gives, and you re-
 ceive, every Moment, every Instant, a new, or
 over again, the recent, the infinitely great; and
 every way perfect, and divinely good Gift of
 all Things; yea if the Decree, and the Execution
 of it in the Works of Nature, and Grace, or
 Providence, is an eternal Donation of all Good,
 how much are you indebted to God? How
 infinitely are you obligated to love, thank and
 praise the great Jehovah, in the infinite super-
 abundance of whose most divinely lavish Good-
 ness, the whole Creation swims, and exalts, and
 laughs, and sings? And if the divine Bene-
 ficence does, in an Instant lay you under an
 infinite Obligation to God, since you actually
 receive

receive all Things in every Moment ; under what Manner of Obligation to God will then, I beseech you, all the numberless Moments of Eternity (in every one of which, you actually receive all Things,) lay you to God ? How great, I say, will a most supremely blissful Eternity, render your Debt ? How great your Obligation to God ? Surely, your Obligation to love, and praise and adore God (although infinite) will grow greater, stronger and more tender, *eternally*. O let the *Infinitude* of the greatness of Jehovah, in Conjunction with his infinite and eternal, and most *divine* Beneficence, be your Motive to praise the Lord greatly ; let it engage all your Powers to love him most supremely for ever. This was God's supreme End in your Creation, but most especially in your eternal Redemption. Therefore the Apostle said ; *Ye are a chosen Generation, a royal Priesthood, an holy Nation, a peculiar People ; that ye should shew forth the Praises of him, who hath called you out of Darkness into his marvelous Light,* 1. Pet. ii. 9. And Paul says : *Ye are bought with a Price : therefore glorify God in your Body, and in your Spirit, which are God's.* 1. Cor, vi. 20. Let the infinite greatness of the Perfection of Jehovah, together with the Immensity of his incessant, and eternal Beneficence, fire your Hearts with all possible Love and Gratitude towards Him. Sin not against the Lord your God : That would be the blackest, and most
extra-

execrable Ingratitude to your great, and most
 adorable Benefactor. That would be the most
 extreme perversity indeed ! But, on the Con-
 trary, let me beseech you, Brethren, by the
 infinite Mercies of God, that ye present your
 Bodies a living Sacrifice, holy acceptable unto
 God, which is your reasonable Service. Surely
 it is your most reasonable Service and bounden
 Duty, that you do one and all of you, at this
 Time, at all Times, and even unto all Eternity,
 contribute your utmost Endeavours, all your
 Labours, all your most vigorous, strongest,
 highest and very greatest possible Efforts, to-
 wards the Promotion and Advancement of the
 Glory of the Infinitely great and immensely
 good God. I say it is your bounden Duty,
 that you do all, most zealously and devoutly,
 present, give over, deliver, and offer up your
 Souls and Bodies, together with all their Pow-
 ers and influence ; in a Word, your *eternal all*,
 a living, burning, flaming, eternal, and most
 acceptable Sacrifice of Thanks, and Praise,
 and Glory to Jehovah. Surely the in-
 finitely excellent, and most *transcendently*
 glorious Greatness of the Eternal Jeho-
 vah, together with his most Stupendious
 Goodness towards you, challenge the Ser-
 vice at your Hands, and renders the same *per-*
fectly rational. *Whether therefore ye eat or drink,*
or whatsoever ye do, do all to the Glory of God.
 Do not only glorify and praise God, each one

of you in his own Person; but use all your Influence to excite others to praise Jehovah with you. Endeavour to set a good Example of praising Jehovah. Let the most divinely glorious Light of Holiness in all manner of Conversation, shine before Men, that they may see your good Works, and glorify your Father, which is in Heaven. Ever praise the Creator. Never praise the Creature. The Creator challenges all your Praise, although he is infinitely exalted above all Blessing, and all Praise. Yea! Because the great, and glorious Name of the Lord your God is infinitely, and eternally exalted above all Blessing, and above all Praise and above *all Things, therefore* he is worthy, *therefore only* he is infinitely more than worthy of all possible Blessing, and all possible Praise from all his Creatures, *eternally*. Since then the *incomprehensibly* great, and most *terribly* glorious Jehovah is the only Object of all Praise, it must, it cannot but provoke the Eyes of his infinite Holiness to see Men so frequently and mightily engaged to praise themselves, and one another. And that God actually does consider it as a foul Deed, and most gross Affront offered to him, and that it must provoke his most furious and tremendous Vengeance against this Species of Idolatry, and most abject Servility, is plain, and indubitably certain from the express, and most solemn Declaration of the Lord God himself. The divine Declaration runs thus:

I am

I am the *Jehovah*, that is my Name: And my Glory will I not give to another, neither my Praise to graven Images. *Iſa.* xlii. 8. It is true, and I do frankly and willingly concede that there is a Sort of Praise due to the Virtue and Piety of the Creature; and that there are and may be Seasons in which it may be proper and expedient to commend Men on the account of their Merits, tho' even then we ought to be moderate in our Commendations, and take special Care to proportion our Encomiums to the Degrees of Merit. And we are always to remember well, that the greatest Perfection of the Creature falls infinitely short of, and bears no Proportion to the uncreated Perfection of the Creator. Yet as we have already granted, there is a certain Species of moderate Praise due to the Merits of Men, and may at proper Times, be given to the same. But is it not intolerably painful, disagreeable and odious to all the Children of true Wildom, and real Piety, to see Men, as it were, continually, and most insipidly engaged in heaping extravagant Encomiums on poor fellow Worms of the Earth, dwelling in Houses of Clay, *whose Foundation is in the Dust, and which are crushed (even) before the Moth*; and who are of themselves, and in themselves, Nothing, yea, even less than Nothing, and lighter than Vanity itself? Surely Scripture and Reason teach, that it is the most excessive Folly, and Madness, and therefore not only highly unworthy

unworthy of a Christian, but even utterly inconsistent with the Character of a rational Being, to be always sounding the Praises of the Creature. Yet more odious, insipid, puerile and scandalous is it for a Man to be his own Trumpeter. Hence the greatest Sage in the World said; *Let another Man Praise thee, and not thine own Mouth; a Stranger, and not thine own Lips.* True then is the old English Proverb: Self Praise is no Recommendation. And we must know that the Praise of Men, tho' acquired by a Recommendation of one's self, or even tho' it be extorted by an explicit, ample, and most formal auricular Confession, is no infallible Sign of a good Man. For the morally good and internal Frame, Temper, Disposition and Estate of the Soul; in other Words the moral and real Rectitude of our Nature; or which is still the same thing in other Terms, the glorious Image of God instamped upon the Soul by the irresistible Power of divine Grace, which Image consists in Knowledge, true Wisdom, Holiness and Righteousness, and which being an internal principle, and Grace, is invisible to our Eyes, that is, we cannot discover, or see it in others, but is only manifest, naked, open, perfectly and certainly known, as *all things are*, to the Eyes of him with whom we have to do. Consequently no Man can know whether we are in a State of Grace with Certainty. So that we need not be so extremely solicitous about the Ap-

probation, or the Disapprobation; the Praise, or Dispraise of Men.

For he is not a Jew which is one *outwardly*; neither is that Circumcision which is *outward* in the Flesh: But he is a Jew which is one *inwardly*; and Circumcision is that of the *Heart*, in the *Spirit*, and not in the Letter, whose Praise is *not of Men*, but of God. Rom. ii. 28, 29. Churches are not to be built upon any human Testimony, but upon the divine Testimony only. For God only is infallibly true, but all Men are Liars. O do nothing then, I beseech you, with an Intention to be seen of Men, in order to win their Approbation of your Conduct and State. But do all solely to the Praise of God, and that you may gain *his divine Approbation* which is better than Life.

If God absolves you, Men cannot condemn you. If God condemns you, Men cannot deliver you. And 'tis worse, *infinitely worse* to be condemned by the uncreated Creator alone, than by all Creatures. If God be for you, who can possibly be against you; contrarywise: If God be against you, who can possibly be for you? Therefore, take heed that ye do not your Alms before Men, to be seen of them: Otherwise ye have no Reward of your Father which is in Heaven. Therefore, when thou dost thy Alms do not sound a Trumpet before thee, as the Hypocrites do, in the Synagogues, and in the Streets, that they may have glory of Men.
Verily

Verily I say unto you, they have their Reward, But when thou dost Alms, let not thy left Hand know what thy right Hand doeth: That thy Alms may be in secret and thy Father, which seeth in secret, himself shall reward thee openly. And when thou prayest thou shall not be as the Hypocrites are: For they love to pray standing in the Synagogues, and in the Corners of the Streets, that they may be seen of Men. Verily I say unto you they have their Reward. But thou when thou prayest enter into thy Closet, and when thou hast shut thy Door, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly. But when ye pray, use no vain Repetitions, as the Heathen do: For they think that they shall be heard for their much speaking. Be not ye therefore like unto them: For your Father knoweth what Things ye have need of before ye ask him. Moreover, when ye fast, be not as the Hypocrites, of a sad Countenance: For they disfigure their Faces, that they may appear unto Men to fast. Verily I say unto you they have their Reward. But thou, when thou fastest, anoint thine Head, and wash thy Face; that thou appear not unto Men to fast, but unto thy Father which is in secret: And thy Father, which seeth in secret, shall reward thee openly. See *Matth. vi.*

And now let me exhort you all, O Believers, to abhor that which is evil, and to cleave to
that

that which is good. *Be not overcome of evil, but overcome evil with good.* Abstain from the very Appearance of Evil. Yea! In a Word; Be ye perfect even as your Father, who is in Heaven, is perfect. And, in so doing you will greatly praise, the Great Jehovah. Let nothing then deter you from the faithful Discharge of your Duty. Fear no Evil. Fear nothing but God Jehovah. Jehovah is the only Object of rational Fear. Jehovah is the only Object of rational Trust. And, leaning on your beloved, you may bid Defiance to all your Enemies, and to all Evil. If you endeavour to Praise the Lord in the most perfect, very best, and most acceptable Manner, you may stay yourselves on the absolute omnipotence, and most divine allsufficiency of Jehovah with perfect Security for ever and ever. It is true, there is indeed a mighty Host of the most inveterate, sworn Enemies of God's Glory, and your Salvation. Most cruel Enemies, who all rage with extreme Fury, and are absolutely bent upon your Destruction. Besides you are in yourselves, or of yourselves, too weak to withstand them, utterly unable to conquer them. But in God is your Strength. you have great reason, therefore, to use the Language of Jehoshaphat King of Judah, saying; *O our God, wilt thou not judge them? For we have no Might against this great Company that cometh against us: neither know we what to do; but our Eyes are upon thee.* 2

Chron.

Chron. 20. 12. So that although you can do nothing without Christ Jesus; yet by Christ internally strengthening you, ye can do all Things. Therefore fear not. Never fear. Set up your Banners in the Name of your God. *Fight the good Fight of Faith, lay hold on eternal Life; whereunto thou art also called.* 1. Tim. vi. 12. O war then a Good Warfare. Fight with a dauntless Resolution, and all possible Vigour against the Devil, the World and the Flesh, even all the united Powers of Darkness. Above all pray and labour mightily to conquer your own Corruptions, and to give Law to your own Appetites and Passions. Self is the worst Enemy. Our own internal Corruptions, and inordinate Desires, are intestine Enemies. They are Enemies within our Walls. And therefore they are not only most eminently dangerous; but also hard to be conquered, and routed. Hence he is a skillful, mighty and most resolute Soldier, that conquers himself or moderates his own unruly Passions. Yea it is harder to restrain ones own headstrong Passions within proper Bounds, than to force the strongest Castle. Hence Solomon affirms, that he that is slow to anger is better than the Mighty; and he that ruleth his Spirit than he that taketh a City. Prov. xvi. 32. Agreeable to this is the old Proverb: *Fortior est, qui se, quam qui fortissima vincit Moenia.* Since then you have so many Enemies, both external and internal, potent, cruel, dangerous

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Enemies ; Put on the whole Armour of God, that
 ye may be able to stand against the Wiles of the
 Devil. For we wrestle not against Flesh and Blood,
 but against Principalities, against Powers, against
 the Rulers of the Darkness of this World, against
 spiritual wickedness in high Places. Wherefore
 take unto you the whole Armour of God, that ye
 may be able to withstand in the evil Day, and having
 done all, to stand. Stand therefore, having your
 Loins girt about with Truth, and having on the
 Breast-plate of Righteousness ; And your Feet
 shod with the Preparation of the Gospel of Peace.
 Above all, taking the Shield of Faith, wherewith
 ye shall be able to quench all the fiery Darts of
 the Wicked. And take the Helmet of Salvation,
 and the Sword of the Spirit, which is the Word
 of God. Eph. 6 Chap. from the 11th. to the
 17th. Verse inclusive. And that you may not
 faint in your Souls, remember that you fight
 for a most glorious Crown of Salvation ; and
 that God Almighty, even the allsufficient
 Jehovah himself, is your Defence, your Pro-
 tection, your inviolable Safeguard, and exceed-
 ing great Reward for ever. Fear not, says the
 Almighty, and allsufficient Jehovah to the ex-
 alted Father of the Believers ; Fear not, Abram :
 I am thy Shield, and thy exceeding great Reward.
 Gen. xv. 1. Let this Promise animate your
 Hopes, and fire your Hearts with dauntless, and
 invincible Courage. Adopt the resolute, and
 most noble Exclamations of Israel's illustrious
 N Monarch,

Monarch, David, that intrepid and most heroic Champion of Jesus Christ, *the great Prince*, and victorious Leader of the Host of the Lord, saying with an Air of Triumph: *Thou wilt light my Candle: The Lord my God will enlighten my Darknes.* For by thee I have run through a Troop; and by my God have I leaped over a Wall. As for God his Way is perfect; He is a Buckler, to all those that trust in him. For who is God save the Lord? or who is a Rock save our God? It is God that girdeth me with Strength, and maketh my Way perfect. He maketh my Feet like Hinds Feet, and setteth me upon my high Places. He teacheth my Hands to War, so that a Bow of Steel is broken by mine Arm, thou hast also given me the Shield of thy Salvation, thy right Hand hath bolden me up, and thy Greatness hath made me Great. Thou hast enlarged my Steps under me, that my Feet did not slip. Plai. xviii. Hear also with what most Noble Magnanimity, with what stupenduous Fortitude, Calmness and Serenity of Soul, the great, the matchless Christian Hero, Paul, does challenge, does defy all Men, all Angels, all Dangers, all Evils, all Things, in one Word, all the whole Universe, saying, rather boasting in a most triumphant Strain; Who shall separate us from the Love of Christ? Shall Tribulation, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword? As it is written, For thy Sake are we killed all the Day long; we are accounted as Sheep for

for the Slaughter. Nay, in all these Things we are more than Conquerors through him that loved us. For I am perswaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor Things present, nor Things to come, Nor Height, nor Depth, nor any other Creature, shall be able to separate us from the Love of God which is in Christ Jesus our Lord. *Rom. viii.* And certainly, Believers, you have the greatest reason imaginable to war a good Warfare against all your Enemies. For you are all kept by the Power of God through Faith unto Salvation. unspeakable Comfort! Strong Consolation! *Kept by the Power* (not of Men, not of Angels, not of all Creatures; but by the eternal, infinite, omnipotent, allsufficient, *divine* Power) of *God to* (eternal, compleat, and every Way perfect) *Salvation*. Fight on then, O all ye true Believers. Your Warfare is short, your Peace is perpetual; your Battle is momentary, your Victory will be eternal. God will soon, very soon humble all your Enemies, and all the Enemies of the Praise of the Glory of his own great Name, under your Feet in the Dust. For so runs the consolatory Promise of Jehovah himself: The Sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the Soles of thy Feet; and they shall call thee, the City of the Lord, the Zion of the Holy one of Israel. *Isa. lx. 14.* And Paul gives,

us the strongest Assurance, that *The God of Peace shall bruise Satan under your Feet shortly.* Rom. xvi. 20. Moreover God will soon give you the Victory over your worst, your internal Foe. I say God will very soon deliver you from all your inherent Pollution, and Moral Depravity, as also from all your actual Sins, by the entire Purification, perfect Sanctification, and eternal Glorification of your Soul and Body. And then, O, then your Triumph will be complete forever. And then, O, then you will greatly praise the great Jehovah, even unto all Eternity! What, then, tho' your Adversities be many; since the Lord (your omnipotently strong Redeemer) will deliver you out of them all? It is indeed true; *In the World ye shall have Tribulation: But be of good Cheer; I (says the most bloody Bridegroom, and infinitely amiable Saviour of your Souls,) I have overcome the World.* John xvi. 33. Besides, all Things work together for the best to you. So that all Things, prosperous and adverse, will be sanctified unto you. All Things must promote God's Glory, and your Happiness. So that you are greatly to rejoice, not only in all Prosperity; but also in the most violent Calamity, and in the very Depths of Distress, yea! in all Adversities. In one Word, you must, it is your bounden Duty, your perfectly reasonable Service, you must rejoice, thank and greatly praise the Lord your God, whose Greatness, Whose Goodness and

and Beneficence are infinite, in *all Things* without Exception for ever and ever : For this is the will of God concerning you. And surely it would argue the blackest Ingratitude, and most detestable Disingenuity in you, not thus to rejoice, thank and praise your great, your good, and infinitely, and incessantly, and eternally good doing Lord, in *all Things*. For all Things are for your Sakes, that the abundant Grace might, thro' the thanksgiving of many, redound to the Glory of God. For which Cause we faint not : But though our outward Man perish, yet the inward Man is renewed Day by Day. For our light Affliction, which is but for a Moment, worketh for us a far more exceeding and eternal Weight of Glory. While we look not at the Things which are seen, but at the Things which are not seen. For the Things which are seen are temporal ; but the Things which are not seen are Eternal. 2. Cor iv. 15, 16, 17, 18. Hence Paul reckoned it to be, and laid it down as an infallibly certain Truth, (and we know it to be an encouraging, and most delightful one,) *that the Sufferings of this present Time are not worthy to be compared with the Glory which shall be revealed in (and to) us.* Rom. viii. 18. Surely, Auditors, this Glory which shall be revealed to you, and very soon too, will be very great. And the greatness of this Eternal Glory, and supreme Beatitude you ought constantly to keep in your Eye, while ye continue in
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this Valley of Tears, and in this present State of Probation, remembering well, that you will soon be translated to, and enter upon a State of eternal Glorification.

And now, my dearest Friends, let me, I beseech you, be permitted to entreat you duly to consider for your own Consolation, and above all to the End that you may greatly praise Jehovah. What an infinitely grand, eternal, and most transcendently delightful Scene, a State of future Glory, most especially; after the general Resurrection, final Restitution and most perfect Consummation of all Things, will be; or how great will be the eternal Glory, Joy and Blessedness, which shall be revealed in and to all Saints?

(1.) For with Relation to the Place of future Bliss, it is exceeding glorious. For the eternal Word of God exhibits the Place and Habitation of eternal Felicity to the present Imbecility of the human Understanding under all the emblematic Appellations of Magnificence and Delight. Christ Jesus calls it *the House of his Father*, in which he assures us *there are many Mansions*. John xiv. 2. (Not enquiring, here, whether by the *House of the Father*, we must understand the whole grand Universe, and by the *many Mansions in it*, all the numberless inhabited Systems and Vortices, that constitute the same great Universe. Nor will we determine whether the Place of eternal Felicity will be in the Center

ter of the Universe, or whether the vastly extended and most spacious Circumference of the great Universe, will be the Heaven of Heavens.) Paul calls the place of Bliss ; *A Building of God, an House not made with Hands, eternal in the Heavens.* ii. Cor. v, 1. It is moreover denominated *Paradise*. The third Heaven ! The highest Heaven ! The very *Heaven of Heavens* itself ! It is the most highly exalted Throne of the Lord God of Hosts ! Yea it is the royal Palace of God, the infinitely grand Monarch, even the divinely Sovereign, and most awfully glorious Majesty of the Universe. *It is a City which hath Foundations, whose Builder and Maker is God.* Heb. xi. 10. In fine, it is that most splendid, magnificent, even *that great City*, the holy Jerusalem, having the Glory of God : And her Light was like unto a Stone most precious, even like a Jasper-stone clear as Crystal ; And had a Wall great and high, and had twelve Gates, and at the Gates twelve Angels, and Names written thereon, which are the names of the twelve Tribes of Israel. On the East, three Gates ; on the North, three Gates ; on the South, three Gates ; and on the West, three Gates. And the Wall of the City had twelve Foundations, and in them the Names of the twelve Apostles of the Lamb. And he that talked with me (continues the holy Seer) had a golden Reed to measure the City, and the Gates thereof, and the Wall thereof. And the City lieth four-square, and the Length is
as

as large as the Breadth. And he measured the City with the Reed, twelve thousand Furlongs. The Length, and the Breadth, and the Height of it, are equal. And he measured the Wall thereof, an hundred and forty and four Cubits, according to the measure of a Man, that is, of the Angel. And the building of the Wall of it was of Jasper: and the City was pure Gold, like unto clear Glass. And the Foundations of the Wall of the City were garnished with all manner of precious Stones. The first Foundation was Jasper; the second, Sapphire; the third, a Chalcedony; the fourth, an Emerald; the fifth, a Sardonyx; the sixth, a Sardius; the seventh, a Chrysolyte; the eighth, a Beryl; the ninth, a Topaz; the tenth, a Chrysoloprasus; the eleventh, a Jacinth; the twelfth, an Amethyst. And the twelve Gates were twelve Pearls; every severall Gate was one Pearl: and the Street of the City was pure Gold, as it were transparent Glass. And I saw no Temple therein: For the Lord God Almighty, and the Lamb, are the Temple of it. And the City had no need of the Sun, neither of the Moon to shine in it: For the Glory of God did lighten it, and the Lamb is the Light thereof. And the Nations of them which are saved, shall walk in the Light of it: And the Kings of the Earth do bring their Glory and Honour into it. And the Gates of it shall not be shut at all by Day: For there shall be no Night there. And they shall bring the Glory and Honour of the Nations into it.

And

And there shall in no wise enter into it any Thing: that defileth, neither whatsoever worketh Abomination, or maketh a Lie : but they which are written in the Lamb's Book of Life. Here we have a delightful Account, not only of the happy State and Place of the Church in the latter Day ; but also of the universal Church, eternally triumphant in the Heavens. See Rev. xxi. Chap. from the tenth to the last Verse inclusive, and consult the at least Expositors upon the memorable Passage. O, Auditors, Imagine to yourselves, with what most ineffable Ecstasies of Joy all the Children of God will be transported, when they are come up out of great Tribulation to thole everlasting Tabernacles, and heavenly Mansions of Glory and Bliss. Surely their Hearts will exult, and they will all shout for Joy insupportable, inaffable and most Glorious, when *the Tabernacle of God is with Men, and he will dwell with them, and they shall be his People, and God himself shall be with them, and be their God. And God shall wipe away all Tears from their Eyes ; and there shall be no more Death, neither Sorrow, nor Crying, neither shall there be any more Pain : For the former Things are passed away.* Rev. xxi. 3, 4. Yea they will inherit all Things, and God himself will be their God and Father, and they will be his Sons unto all Eernity. O how infinite will be their Beatitude ; how most divine will be their Triumph, when they will all know God, and his Ways ;

O
and

and when they will superlatively Love, most highly glorify and greatly praise the Name of the Lord continually?

(2.) Lift up your Heads then, ye Saints. Be of good Cheer, ye Sons and Daughters of Affliction, though you must struggle, and fight even to an Agony in this present Time and State of Probation. Carry your Prospect to the final Restitution, and most perfect Consummation of all Things. Look with great Triumph over all the interjacent Vallies of deep Distress, and over all the Mountains of huge Difficulty. Turn your Eyes, fix your Attention upon the *general Assembly* of all Men, and of all Angels. What a most innumerable Multitude? What a most brilliant, grand Assembly? What a most illustrious Society? What a most radiant, flaming, glorious, beautiful, *sacred Host*? Happy, thrice happy, most supremely, completely, eternally, perfectly happy in the full, undisturbed, everlasting Fruition of all possible Good, yea of *all Good, created and uncreated*! Hail all Men; hail all Angels; hail all ye perfectly glorified Hosts of Light! Shout with all possible Exultation, and most divine Triumph for ever and ever! Chant most loudly the highest possible Praises of the Eternal Jehovah, whose Greatness and Goodness are Infinite; and let Heaven and Earth Resound with the grand and general Anthem unto all Eternity. O, Sirs, with what unspeakable Raptures of Gladness will

will Men and Angels welcome one another then, and there in perfect Glory? How great will be the Joy of their mutual, everlasting, hearty Congratulations? How great will the Pleasures of one anothers Society be? How great will their Intimacy be? How strict their Friendship? How most cordial, and sincere their mutual Love. And, in all Probability, their Acquaintance, Intimacy, Friendship, mutual Affection, or Love, and consequently, their Pleasure resulting therefrom, will increase, for ever.

(3.) But let us, more particularly consider the whole Multitude of glorified Men, whom Jesus Christ has redeemed to God with the infinitely dear Price of his own Blood, out of every Kingdom, and Tongue, and People and Nation. They will be perfectly delivered from *all* Sin, and from *all* Misery! Their Members will then (in Glory) no more be Weapons and Instruments of Unrighteousness unto Sin; but Weapons and Instruments of Righteousness unto God, They will be replete with the Knowledge and Love of God. The glorious Image of God will not only be restored, but most highly finished. they will glorify God both with their Bodies and Souls, which are God's most absolute Property by Creation, Conservation, and Perfect Redemption, and thus by a triple, and most absolute Right. The glorified Saints will receive the Favour and have the sub-
lime

lime Honour to stand before the God of the whole
 Earth, clothed with the Garments of Salvation,
 covered with the Robes of Righteousness, and the
 Garb of Praise for the Spirit of Heaviness. These
 Saints, I say, having washed their Robes, and
 made them white in the Blood of the Lamb;
 yea their very Souls and Bodies being washed
 in the Blood, and by the Spirit of Jesus, and
 made like unto Christ's most glorious Body,
 they will one and all stand (perfectly clean
 and perfectly pure) before the King, the Lord of
 Hosts. They will one and all stand in the purest,
 finest Gold of Ophir upon the Right Hand of the
 King of all Kings, even the infinitely grand
 Monarch, and most terribly glorious Majesty
 of the whole Universe. They will all sit
 upon the very Throne of GOD and JESUS
 CHRIST himself, and reign and triumph
 with him forever. Yea, more still; Christ will
 make them all *Prophets, Priests, and Kings* to
 God and his Father. And therefore all their
 Head's will be crowned with Diadems of im-
 mortal Honour. They (viz. The glorified
 Saints) will wear Crowns, of the very purest Gold,
 Crowns of Holiness, Crowns of Righteousness,
 Crowns of Honour, Crowns of Glory, Crowns of
 great Exultation; Yea! *In that Day shall the*
LORD of Hosts (himself) be for a Crown of
Glory, and for a Diadem of Beauty unto the
residue of his People. Isa. xxiii. 5. I say
 such most brightly glittering, sparkling, glori-
 ous

rious, and perfectly beautiful Crowns will be pressed on their Heads; and everlasting, everlasting Joy will be upon their Heads. And they will then all be dressed and adorned with sacerdotal Ornaments, and with new, fine, Snowy, long, wide, lumptuous, and most splendid, regal, festival Robes, yea heavenly wedding-Garments, all undulating, all rustling, all gloriously shining on and about them. And being now all of them thus sumptuously dressed, thus gloriously clad, thus highly dignified, they will constitute a most illustrious, most supereminantly glorious, and an eternally, eternally triumphant Host of Kings, shining like so many Suns, Yea, shining much brighter than the Sun himself in the heavenly Kingdom of God for ever and ever. And this whole universal royal Assembly will, with the most ineffable and glorious Joy, eternally celebrate the most divine Marriage Feast of the Lamb. What vast sumptuosity! What endless Regality! What most incomparable Magnificence! What most supreme Illustriousness! What peerless Pomp! What most divine Dignity, Glory, Honour, Perfection, Joy, Beatitude! What a most celestial everlasting Jubilee! Who can forbear crying here; *As the Hart panteth after the Water-brooks, so panteth my Soul after thee, O God. My Soul thirsteth for God, for the living God: when shall I come and appear before God.* Psal? xlii. 1, 2. This most amiable Society of Prophets; this glori-

glorious Company of *Priests*; Yea, this most illustrious Host of perfectly glorified, and eternally triumphant *Kings*, will stand in the immediate Presence of the King of all (these) *Kings* and Lord of all *Lords*: Yea, they will all have the Honour to stand forever in the most immediate, and perfectly beatific Presence of the Prince, and great Monarch of the Universe, to adore him with the profoundest Reverence, and sing the eternal triumphal Song. Behold, Hearers, thus God is worshiped even by *Kings*. How great, how infinitely glorious, how worthy must *that King* be, who is not only adored by all *Angels*; but whose Retinue is perfectly Royal, whose Servants are all most glorified *Kings*, a most innumerable, most beautiful Host of *Kings*, adoring him with the lowest and most submissive Prostration, yea even with the very profoundest possible Awe, Humillity, and Self-abasement, casting down all their Crowns on the lowest Bottom of his Foot-stool? Without all peradventure, He is Great, and greatly to be Praised; and his Greatness, and Goodness, and Beneficence, are absolutely infinite, and perfectly *Divine*! I say, These highly glorified, yet ministrant, and most obsequious *Kings*, will see Jesus Christ, that most bloody Bridegroom, and passionate Lover of their Souls. Yea, they will all see this their great King Jesus in all his divinely perfect Beauties, and full Glory, they will see him Face to Face forever. They will
all

all See, with the highest and very sweetest possible Extasies of eternal Exultation, their infinitely loving, infinitely lovely and most superlatively beloved Saviour. Yea, *Him* they will all ever see with their own ravished Eyes, even as he is, who by his infinitely dolorous Passion, infinitely dismal Agony, and omnipotently violent Death of the most ignominious, and cursed Cross, or by his eternal Righteousness, and absolutely perfect Attonement, delivered them, that they might not descend into the dismal Abyss of eternal Perdition, and utter Destruction; but, on the contrary, that they might one and all of them, with Diadems of endless Glory on their Heads, and Palm-branches of everlasting Triumph in their Hands, celebrate the most Joyful and eternal Marriage-feast of the Lamb in the World of eternal and most perfect Glory. I say this most perfectly glorified Host of Kings, whose most refulgent Splendour out shines the Stars, and the very Brightness of the Firmament, will stand eternally before the highly exalted Throne of the Omnipotent and most supreme God Jehovah, and, together with all the Angels of Light, make Heaven and Earth, even the whole Universe Ring with their perpetual, incessant, eternal and most high Hallelujahs, *And I beheld, and I heard the Voice of many Angels round about the Throne, and the Beasts, and the Elders: and the Number of them was ten thousand times ten thousand, and thousands of thousands; Saying*

Saying with a loud Voice, Worthy is the Lamb that was slain, to receive Power, and Riches, and Wisdom, and Strength, and Honour and Glory, and Blessing. And every (or all) Creature which is in Heaven, and on the Earth, and under the Earth, and such as are in the Sea, and all that are in them, heard I, Saying, Blessing, and Honour, and Glory, and Power be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever. And the four Beasts said, Amen. And the four and twenty Elders fell down and worshipped him that liveth for ever and ever. Rev. v.

How most supremely happy will all Men and all Angels be forever, since they will be forever free and delivered from all possible Evil; and eternally possess and enjoy all possible Good. And more than probably the Knowledge, Love, and Happiness of all Men and Angels will increase even unto Eternity. This is evident from the very Reason, and Nature of Things: For the Nature, Capacity and Knowledge of all Creatures being necessarily bounded; and the Objects of Contemplation and Science being innumerable and boundless, it can never be possible for Creatures to take a comprehensive Survey of them, that is of all Things, created and uncreated, actual and possible. But Creatures must see, learn and experience one Thing after another, in the infinite Scale of eternally rising Perfection. The Saints will all proceed from a lower degree of Strength, to a higher degree of Strength;
from

from a lower degree of Knowledge, Love, Perfection, Glory, Honour, Beauty, and Felicity, to an higher, even unto all Eternity : Most exquisitely delightful Prospect, most Supreme Beatitude; growing greater, and more perfect for ever and ever. Chant all Creatures, chant aloud the infinitely, the divinely excellent Greatness and most stupendous Benignity of the uncreated Creator. Extol most highly, greatly Praise Jehovah : For his greatness, and Goodness are infinite. Present, deliver, offer up yourselves, O all ye created Beings, for a living, holy, grand, perfect and universal Oblation, glowing, burning, flaming continually with the most intense Love and highest Gratitude ! Great Creation, most stupendous work of Omnipotence, in which all the tremendous Glories of Jehovah are illustriously displaid ; O, thou august and most magnificent Temple of Jehovah, let all that is within thee make thee ring and resound with the highest Praises, and immortal Celebrations of the Eternal ! Universe, past all our Imagination vast, be thou the grand *Instrument*, even the noblest and most glorious *Organ* of God's universal Praise ! Awake, O Winds, thou Breath of Nature; ye Storms, ye most violent Hurricanes, I beseech you, I conjure you all to arouse, to unite, to exert your Powers to blow the grand Organ of Nature most highly tuned. Play, then, thou grand and most mighty Instrument ; sound in Tones louder than the most

sonorous Peals of Thunder, the universal Ad-
 them of eternal Happiness. Let all the Notes
 rise ; let the most thunderous Voices be height-
 ened ; let the general and most exquisitely de-
 lightful Harmony of the grand and eternal
 Anthem evermore swell, as the incessant and
 unbounded Showers of divine Favours, for ever
 and ever, more and more enlarge, strengthen,
 and endear the infinite Obligations of all the glori-
 fied Saints. Chiefly let the *vox humana* distin-
 guish itself in this universal Anthem, and eternal
 Hymn. Seeing that Man is the very Object of
 God's most distinguishing Goodness. In Man,
 most happy for Man, Heaven's Favours do
 all, as it were, concenter. Blessed, forever
 blessed ; praised, greatly praised, eternally prai-
 sed be Jehovah : for there is no End of his Great-
 ness at all !

*Halelu-jah. Praise Jehovah from the Hea-
 vens : Praise him in the Heights. Praise ye him
 all his Angels : Praise ye him, all his Hosts.
 Praise him Sun and Moon : Praise him, all ye
 Stars of Light. Praise him, ye Heaven of Heavens,
 and ye Waters that be above the Heavens. Let
 them praise the Name of the Lord : For he
 commanded, and they were created. He hath also
 stablished them for ever and ever : He hath made
 a Decree which shall not pass. Praise the Lord
 from the Earth, ye Dragons and all Deeps. Fire
 and Hail ; Snow and Vapour ; stormy Wind ful-
 filling his Word. Mountains and all Hills ; fruitful*

ful Trees and all Ceders : Beasts and all Cattie, creeping Things, and flying Fowl : Kings of the Earth, and all People ; Princes and all Judges of the Earth : Both young Men and Maidens ; old Men and Children. Let them praise the Name of the Lord : For his Name alone is excellent ; his Glory is above the Earth and Heaven. He also exalteth the Horn of his People, the praise of all his Saints ; even the Children of Israel, a People near unto him. Praise ye the Lord.

Praise God in his Sanctuary : Praise him in the Firmament of his Power. Praise him for his mighty Acts : Praise him according to his excellent Greatness. Praise him with the Sound of the Trumpet : Praise him with the Psaltry and Harp. Praise him with the Timbrel and Dance : Praise him with stringed Instruments, and Organs. Praise him upon the loud Cymbals : Praise him upon the High sounding Cymbals. Let every Thing that hath Breath praise the Lord. Hallelu-jah.

And now let us conclude the whole with the following Elogy. To God *Jehovah*, the infinitely sacred Trinity, who is not only eternal, but Eternity itself, or in the very Abstract ; not only Omnipotent, but the very Thunder of absolute Omnipotence itself ; not only Omniscient, but Omniscience itself ; not only Holy, but Holiness, yea the very Glory of infinite Sanctitude itself ; not only Just, but Justice itself ; not only Good, but Goodness itself ; not only True, but Truth and Veracity

Veracity itself ; not only *Living*, but *Life* itself ; not only infinitely, and eternally *Loving*, but absolutely infinite and eternal *Love* itself ; not only infinitely, and eternally *Beneficent*, but absolutely infinite, and eternal *Beneficence* itself ; not only infinitely, and eternally *Faithful*, but absolutely infinite, and eternal *Fidelity* itself ; not only *Allsufficient*, but absolute *Allsufficiencie* itself ; not only absolutely infinite, but every way perfect *Infinity* itself ; not only *Perfect*, but absolutely infinite *Perfection* itself ; not only greatly *Excellent*, but the absolutely infinite, and most divinely glorious Greatness of *Excellency* itself ; I say ; to the most divinely Great, to the most divinely Good, to the most divinely Beneficent God JEHOVAH himself, whose most glorious, and most dreadful Name, is infinitely, and eternally exalted above all Blessing, and above all Praise, and above all Things, (and whom to see, and whom to know, and whom to enjoy, is unutterable Felicity,) be All Things ! Amen ! even so be it ! Yea, Amen !

F I N I S.



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Advertisement.

AS the two following Pieces of Poetry exhibit the infinite Excellency, Beauty and Goodness of the eternal God, in a very striking and most ravishing Point of Light, the Author thinks them highly worthy of a Place in his first Production, with the general Intention of which they do exactly coincide.



A

POETICAL COMMENT

On these Words of the

P S A L M I S T,

The Heavens declare the Glory of God, and the Firmament sheweth his Handy-Work.

By the late celebrated

Mr. ADDISON.

I.

THE Spacious Firmament on high,
With all the blue, Etherial Sky,
And spangled Heav'ns, a shining Frame,
Their Great Original Proclaim.

II.

Th' unwear'd Sun from Day to Day,
Does his Creator's Pow'r display,
And publishes to ev'ry Land
The Works of an Almighty Hand.

III.

Soon as the Ev'ning Shades prevail,
The Moon takes up the won'drous Tale;
And nightly to the list'ning Earth,
Repeats the Story of her Birth.

IV.

IV.

Whilst all the *Stars* that round her burn,
And all the *Planets*, in their Turn,
Confirm the Tidings as they roll,
And spread the Truth from Pole to Pole.

V.

What! tho' in solemn Silence all
Move round the dark, terrestrial Ball! !
What! tho' no real *Voice* nor Sound,
Amidst their radiant Orbs be found ;

VI.

In Reason's Ear, they all rejoice,
And utter forth a glorious *Voice*,
Forever singing as they shine,
" The Hand that made *Us* is *Divine*."



THE
GRATEFUL MUSE;
OR, A
HYMN of PRAISE
To the Great
AUTHOR of NATURE.
By another Hand.

ARISE, my Muse ;---awake thy sleeping Lyre,
And fan with tuneful Airs thy languid Fire.
On daring Pinions rais'd, low Themes despise ;
But stretch thy Wings in yon bright Azure Skies.
Thee, best and greatest, let my grateful Lays,
Parent of Universal Nature, praise !
All things are full of *Thee* ! where'er mine Eye
Is turn'd, I fill thy present *Godhead* spy !
Each Herb the Footsteps of thy Wisdom bears :
And ev'ry Blade, of Grass thy Pow'r declares.
As yon clear Lake the pendent Image shews,
Of ev'ry Flow'r that on its Border grows ;
So, in the fair *Creation's Glass*, we find

A faint

A faint Reflection of th' *Eternal Mind*.
 Whate'er of Goodness, and of Excellence
 In *Nature's* Various Scenes accost the Sense,
 To *Thee* alone their whole Perfection owe;
 From *Thee*, as from their proper Fountain, flow.

Fair are the Stars that grace the sable Night;
 And beauteous is the Dawn of rosy Light;
 Lovely the Prospect of each flow'ry Field,
 The limpid Streams, and shady Forests yield:
 To *Thee* compar'd, nor fair the Stars of Night,
 Nor beauteous is the Dawn of rosy Light;
 Nor lovely is the Scene each flow'ry Field,
 The limpid Streams, and shady Forests yield.

Incapable of Bounds, above all Height,
Thou art invisible to mortal Sight;
Thyself thy *Palace*! and sustain'd by *Thee*,
All live and move in thy *Immensity*.
 Thy Voice omnipotent did Infant *Day*,
 Through the dark Relms of empty Space, display;
 This Glorious Arch of Heavenly *Sapphire* rear,
 And spread this *Canopy* of liquid Air.

At thy Command, the *Starry Host*, the *Sun*,
 And *Moon* unerringly their Courses run;
 Ceaseless they move, obsequious to fulfil
 The Task assign'd by thy Almighty, Will,
 Thy Vital Pow'r diffus'd from Pole to Pole,
 Inspires, and animates this ample Whole.

If thou wert absent, the material Mass,
 Would without Motion lie in boundless Space;
 The *Sun*, arrested in his spiral Way,
 No longer would dispence alternate *Day*;
 A breathless *Calm* would hush the stormy Wind,
 And a new Frost the flowing Rivers bind.

Whate'er thro' false *Philosophy* is thought
 To be by *Chance*, or *Parent Nature*, wrought,
 From *Thee* alone proceeds:--with timely Rain,
 Thou sat'st the thirsty Field, and springing Grain.
 Inspir'd by *Thee*, the Northern Tempest's sweep,

The bending Corn, and toss the foamy Deep;
 Inspir'd by *Thee* the softer Southern Breeze
 Wafts fragrant Odours thro' the trembling Trees;
 By *Thee* conducted thro' the darksome Caves,
 And Vents of hollow Earth, the briny Waves,
 In bubbling Springs, and fruitful Fountains rise,
 And spout their sweet'ned Streams against the Skies.
 By *Thee* the Brutal Kind are taught to chuse
 Their proper Good, and noxious Things refuse;
 Hence each confirms his Actions to his Place,
 Knows to preserve his Life, and propagate his Race;
 Hence the wise Conduct of the painful *Bee*,
 Who future Want does constantly foresee,
 Contrives her waxen Cells, with curious Skill,
 And with rich Stores of gather'd Honey fill.
 Hence the gay Birds, that sport in fluid Air,
 Soft Nests to lodge their callow Young, prepare,
 Rear with unweary'd Toil the tender Brood,
 From Harms protect, and furnish 'em with Food.

But *Man*, whom thy peculiar Grace design'd
 The Image of thy own Eternal Mind;
Man, thy chief Favourite, *Thou* didst inspire,
 With a bright Spark of thy Celestial Fire;
 Rich with a thinking Soul, with piercing Eye,
 He views the spacious Earth; and distant Sky;
 And sees the various Marks of Skill Divine,
 That in each Part of *Nature's System* shine,
Him therefore it becomes in grateful Lays,
 To Sing the bounteous *Maker's* solemn Praise.

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